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Franke, C.H.

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Boston University

Graduate School

Thesis

REFORM ADVOCACY IN THE WRITINGS OF LATE 20TH CENTURY

ENGLISH AND AMERICAN NOVELISTS

(An Analysis of Representative Works of Post-War Radicals)

by

Clara H. Franke

(A.B., Boston University, 1933)

submitted in partial fulfillment of the

requirements for the degree of

Master of Arts

1938

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UNIFORM ADVOCACY IN THE WRITINGS OF LATE NINETEENTH
CENTURY AMERICAN NOVELISTS
(An Analysis of Representative Works of Post-1865 Periods)
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Preface

Throughout the centuries there has been "reform advocacy" by so-called "radicals". It will be admitted, however, that the terms "radical" and "reform" are relative, and mean different things in different periods of the world's history. A brief reference, therefore, to the possible interpretations of the words is in order.

The earlier reform advocates, who used as their mediums tracts, treatises, pamphlets, satires, essays, allegories, parables, morality plays, come in for a slight consideration in the first few pages of this dissertation. More's "Utopia" is mentioned, as so many of these reformers, past and present, refer to their idealistic states as "Utopias"; the modernity of this voice from the past is astounding justification for their so-doing.

V.F. Calverton, in his book, "The Liberation of American Literature", speaks of a group which he designates as "the newer radicals". They are novelists, who take up the task of attacking the wrongs existing in their times, and of advocating changes in the social, moral, religious, and economic orders of their day. They tend to idealize a country which seems to them a modern "Utopia"; the Soviet

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Union, Russia. A number of representative writers from among them, "Post-War Leftists" as they are often called, will be discussed in considerable detail.

These authors may be thought of as successors to Theodore Roosevelt's "Muckrakers". That they are keen observers and bitter denunciators cannot be denied. Whether or not they are reformers, only the future will make fully clear. That they have proven more or less prophetic, a perusal of the press quotations found at the end of this thesis will make manifest.

The point as to whether "reform advocacy" is the rightful province of the novel must be left open for debate. This paper will not touch upon the subject. It will aim, rather, to extract, from a number of works of literature - novels and sketches - a program of reform measures by enumerating and examining the social, economic, political, and religious changes which their respective authors have looked upon and found good. So, directly or indirectly, through their story-telling, do they make evident the type of civilization and the social order which they would like to see established. Would the result be a millennium or chaos? Who is in a position to say?

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PART ONE

BACKGROUND MATERIALI. Explanation of Terms

When the problems of society are under **consideration**, the word "reform" is used with the specific meaning of "putting into a new and improved form or condition"; usually understood as "bringing from bad to good".

A "radical", Webster tells us, is "one who advocates sweeping changes in laws and methods of government, with the least delay, especially changes which tend to equalize or to remedy evils arising from social conditions".

There may arise doubts as to whether the changes that the authors herein discussed suggest and strongly advocate, really remedy or equalize conditions; as to whether such changes would be for the better. Should such be the case, then the words "reform" and "radical" may be interpreted in their literal sense:—"reform" as "to form anew"; "radical" as "fundamental"

So, too, the term "advocacy", as applied to emotional and intellectual activities of fiction writers, must be given a broader interpretation; that is, the "advocacy" may be by indirection, ~~not~~ only by direct defense or espousal of a program or of a cause, as would be the case among social scientists.

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II. Reform Advocacy - Past and Present

When reform advocacy is mentioned, there must come to mind immediately all the writers of the faraway past, and of the not-so-faraway past, who felt a dissatisfaction with the social conditions that prevailed in their own day. Chaucer, More, Spenser, Milton, Bunyan, Dryden, Swift, Defoe, Pope, Samuel Johnson, in their pamphlets, essays, tracts, satires, allegories, and moral treatises - all were protestors against the evils and injustices that they saw around them.

Is not the name "Utopia" applied to many of the idealistic states that reform writers picture for their readers? Well this may be, for Sir Thomas More, above all others, visualized a civilization that contains all the elements that our modern radicals are so vigorously proclaiming as a solution for many of the world's problems. A society in which the reason and necessity for crime be removed, rather than one in which more and severer punishments be devised; (*) a system of communal farms, storehouses, kitchens, dining-halls; of community markets where the heads of families may get whatever they need, without money, and without any fear of, or temptation to indulge in dishonest dealings (**)

* "Utopia" Sir Thomas More-Everyman's Library-E.P.Dutton
N.Y.1910 p29

** Ibid p 61

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* "Utopia" Sir Thomas More-Everyman's Library-E.P. Dutton
N.Y. 1910 p. 23
** Ibid p. 61

a labor policy with "no unneadefull labours"; rather a shortening of hours of labor when there is an over-supply of production, or a withdrawal of laborers for a time from "bodely service to the libertye of the mind and the garnishings of the same";(*)a "Utopian" working day with much to say about the necessity for a reasonable amount of leisure and its worthy use;(**)a "League of Nations" ideal;(***)a plea for the subordination of the individual for the good of the whole, under a more or less paternalistic form of government;(***)not outright birth-control, but a kind of compensational apportionment of children over fourteen years of age,as unemotional as any policy prevalent in dictator-ruled countries(" A city be VI thousand. This measure or number is easely observed and kept by putting t them ~~that~~ in fuller families be above the number - 10 to 16 children over 14 years of age to a family- into families of smaller increase^(*****)".); all these and many more theories of equally radical tenor are set forth by this sixteenth-century thinker. He may have meant his work to be taken lightly, but not so the newer radicals who advocate today so many of the policies he outlines.

Bitter as the attacks of these early reformers may

* "Utopia"-Sir Thos. More- Everyman's Library-E.P.Dutton
N.Y.1910 p59 ff

** Ibid p 56

*** " pp 34 to 39

**** " p 60

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"Utopia" - Sir Thomas More - Everyman's Library - E.P. Dutton
 N.Y. 1910 p59 ff
 ** Ibid p 58
 *** " pp 54 to 55
 **** " p 50
 ***** " p 50

have been, and broadly as they may have hinted as to whom they meant by their "Colins", and by their "Hinds and Panthers"(to mention the type of name by which they designated the objects of their criticism), they were, nevertheless, cautious. Of most of them might be said what H.G. Wells writes of the 17th-century Robert Burton, when comparing him with William Burroughs Steele, author of "The Anatomy of Frustration":- "Burton, in his 'Anatomy of Melancholy', for fear of being too clearly understood by patron and colleague, took refuge behind the mask of 'Democritus, Jr.' Burton further urges that his work is 'satirical', and thus entitled to the privileges and freedom of that form. It was not to be taken too seriously."(*)

Somewhat more outspoken, yet still impersonal and general in their attacks, were the mid-19th-century writers of "purpose novels" and of social dramas. Ibsen and Dickens, Zola and Norris are outstanding examples of this school.

Next came the "Muckrake School" of the early 20th-century, a de-bunking group that followed the original "Muckrakers", so named by Theodore Roosevelt, a number of journalists who dug into the scum and filth of political, social, and economic vice and who exposed it to public view. Sinclair and David Graham Phillips belong to this school. They were more specific and more direct in their accusations, mentioning communities and industries by name.

* H.G. Wells - "The Anatomy of Frustration" - MacMillan - Boston - 1936 pp 9 & 10

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Last, in the list of reform advocates, come the contemporary radicals of the Post-War days, like Steele, of whom Wells says:-"He wrote unconscious of control and danger, and indifferent to adverse criticism. He launches his attacks upon principalities and powers, not with jeers and bladder-pats of despair, but with the implacable pick-axe of the innovator."(*)

V.F.Calverton writes of them:-

"They preach revolt in life. They are opposed to the society in which we live, and aim to devote their literature to its **transformation**; to use their writings to contribute towards the destruction of present-day society, and towards the creation of a new society like that in Soviet Russia, which will embody a 'social' rather than an 'individualistic' ideal."(**)

They prefer the designation of "Proletarian Writers". This does not mean, necessarily, that they belong to the Proletariat, but rather that they are "imbued with proletarian ideology."(***) They are what may be termed "the aftermath of the Great War. They are working among the violent toppling ruins of a dying civilization."(****) That was hardly the viewpoint of the earlier reformers. They meant, in most instances, to amend the civilization in which they lived.

Radical not only in their theories of what society needs to reach an ideal state, but in their opinions as to

* H.G.Wells "The Anatomy of Frustration" MacMillan Co. Boston, Mass. 1936 pp 9 -10

** V.F.Calverton "The Liberation of American Literature" Scribner's -N.Y. 1932 p 461 f

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* H.G. Wells "The Anatomy of Frustration" Macmillan Co.
Boston, Mass. 1938 pp 8-10
** V.F. Calverton "The Liberation of American Literature"
Scraper's - N.Y. 1938 p 481
*** Ibid - p 481
**** Ibid - p 481

what constitutes fitting material for inclusion in works of fiction, are these proletarian writers. Again the Great War is held responsible for the breaking of all bounds. As Calverton explains:-

"Like tortured introverts, they have turned in every direction in an endeavor to discover new reservoirs of impulse within themselves, explored every emotion in an attempt to find new strength, exploited every idea in a desperate hope of creating a new ideal. Lost in the pathologic loneliness of individuality detached from the social strength of the group, they had battered against the walls of personality, bludgeoned their way into the catacombs of the unconscious, and with maniacal determination, released the instinctual energies of primeval man which still live within the human frame. Aided by psycho-analysis, which gave them new weapons, many of the poets and novelists and dramatists of our day have dug into the most perverse of human complexes, exposing them with the scalpel of a surgeon rather than that of a philosopher. Incest, homo-sexuality, and all the madnesses which go with minds perverted out of normal function, make up their repertoire of revelation."(*)

Starkly realistic, profane, often nauseatingly candid, they reveal and revile. What further do they do? Almost without exception they prophesy a "World State" in which many, or perhaps all, the injustices and inequalities of which they complain will be removed. According to H.G.Wells:-

"Therein lies the essential difference between the world before the Great War and the world after it, that before that storm of distress and disillusionment the clear recognition that a world-wide order and happiness, in spite of contemporary distresses, was within the reach of mankind was confined to a few exceptional persons, while after the catastrophe it had spread to an increasing multitude, it had become a desperate hope and desire, and at last a working conviction that made organized mass action possible." (**)

* V.F.Calverton-"The Liberation of American Literature" Scribner's- N.Y. 1932 p 474

** H.G.Wells- "The Shape of Things To Come"-MacMillan Co. Boston, Mass. 1936 - p 20

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* V.T. Calverton - "The Liberation of American Literature"

Forbner's - N.Y. 1933 p 474

** H.G. Wells - "The Shape of Things To Come" - Macmillan Co. Boston, Mass. 1933 - p 30

PART TWO

THE 20TH-CENTURY RADICAL CALLS

CONTEMPORARY CIVILIZATION TO ACCOUNT

"In its purely human aspect, sound fiction is life's self-cleansing mirror. It corrects in one epoch what was a false reflection of life in another."(*)

If there is any truth at all in the above quotation, then, from the works of fiction that are to be discussed in the following pages, the reader will have revealed to him the elements of the society that is to displace that which had been existent during the pre-war epoch. The "false reflection" will be corrected.

"THE SHAPE OF THINGS TO COME"--H.G.Wells

One outstanding characteristic of this new era is a "world concept", involving a break-down of arbitrary conventions and differentiations. Since H.G.Wells, as previously stated, is so firmly convinced that the concept of a "World State" is now present in the minds of many people, it would seem logical to examine his own personal version of such a "state". That is most easily accomplished by an analysis of his book, "The Shape of Things To Come".

This work may not fit into the category of "novel", as

* - "You and I and Life"- Henry Wellington Wack - The Consolidated Magazines Corp. for The Red Book Magazine-N.Y.1925

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"The novel, which in this country has already usurped part of the provinces which once belonged to the essay and the epic, may contain anything that its author chooses to express in accordance with his personal conception of art."(*)

The book is a fantastical, historical write-up of the "Dream Book of Dr. Philip Raven", who is a member of the Secretariat of the League of Nations. Its compilation is explained to Wells, presumably by the author:

"For some years, off and on, between sleeping and waking, I've been, in effect, reading a book. A non-existent book. A dream book, if you like. It's always the same book. Always. And it's a history."(**)

Notes were jotted down by Dr. Raven, in a queer kind of shorthand, page after page of them, as soon as possible, before the memory faded, recording his impressions. These notes form the foundation of the strange history.

The narrative delves far back into the past, filling in gaps in world events that had never been quite clear; but it goes on and on, past the present time into the future. The span of years covered is from the outbreak of the World War to about 2106 M.E. (The "M.E." stands for "Modern Era", the name given to this period to distinguish it from the earlier "Christian Era.")

* "The Future of the Novel"-Meredith Starr- Small, Maynard Co. 1921 - p 175

** "The Shape of Things To Come"-Wells- MacMillan Co.-1936 p8 f

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* "The Future of the Novel" - H. G. Wells, Methuen & Co.
 1921 - p. 175
 ** "The Shape of Things to Come" - Wells, Methuen & Co., 1933
 p. 1

The work is divided into five books, the titles of each giving, in most concise form, the steps in the evolution of this Modern Era. The brief summaries that follow under each title give insight into the author's reasoning, as he brings his case against society, and as he outlines his program of reform.

Book the First. Today and Tomorrow. The Age of Frustration Dawns.

This section treats of the dying of the old order, and of the many hints and promises that the idea of a "World State" was germinating. Karl Marx, Lenin, Henry Ford's "Peace Ship", Wilson's "League of Nations", all were signposts. But - all proved insufficient. Witness Chapter 9-"The Breakdown of 'Finance' and Social Morale after Versailles"; the last chapter-"1933-Progress Comes to a Halt."

Book the Second. The Days after Tomorrow. The Age of Frustration.

The last stand! The London Conference has broken down; Dictatorships are rising; Crime is organized; horrible "germ raids" are taking place in this year 1950 and in 1960. The general catastrophe ends with "America in Liquidation".

Book the Third. The World Renaissance - The Birth of the Modern State.

The viewpoint is changing. Social Psychology is being

The work is divided into five books, the titles of each giving, in most concise form, the steps in the evolution of this Modern Era. The brief summaries that follow under each title give insight into the author's reasoning as he brings his case against society, and as he outlines his program of reform.

Book the First. Today and Tomorrow. The Age of Frustration

This section treats of the dying of the old order, and of the many hints and promises that the idea of a "World State" was germinating. Karl Marx, Lenin, Henry Ford's "Peace Ship", Wilson's "League of Nations", all were signposts. But - all proved insufficient. Witness Chapter 8 - "The Breakdown of Finance" and Social Morals after Versailles; the last chapter - "1933-Progress Comes to a Halt."

Book the Second. The Days after Tomorrow. The Age of

Frustation.

The last stand! The London Conference has broken down; Dictatorships are rising; Crime is organized; horrible "genocide" are taking place in this year 1933 and in 1934. The general catastrophe ends with "America in Danger."

Book the Third. The World Renaissance - The Birth of

the Modern State.

The viewpoint is changing. Social psychology is being

recognized as the study of the hour. "Social Nucleation" is the new process that is developing. There is a revolution in revolutionary ideas; the concept of combination is dawning in the world. "Everywhere the leaven of the 'Modern State' was working - before this time confusedly - now with its objectives much clearer in men's minds."(*)

There follows a fantastic description of a so-called "Air and Sea Control", with a number of subsidiary controls. (The airplane had superseded the railway. "Railways were buried at Basra forever in 1965."(**)

The currency unit, in this new era, was to be the "energy dollar"; to be fool-proof, sneak-proof, and scoundrel-proof. The Air and Sea Control was "to gain possession and exploit all the available sources of energy in the world as soon as possible; to frame its human balance sheet, scale its wages, and declare its dividends as the common trustee of mankind."(***)

The Control meets with considerable opposition from those elements who still worship the old order of ownership and greed. There is a new Conference held where judgments are given, and where at last a decision is reached to proclaim the new "Government of the Whole World".(****)

A "Bureau of Transition" would eventually bring all

* H.G.Wells- "The Shape of Things To Come"- MacMillan Co., Boston - 1936 -Sec. 5 - pp 277 f

** Ibid - p 281

*** Ibid - p 286

**** Ibid - p 319 f

recognized as the study of the hour. "Social Unification" is the new process that is developing. There is a revolution in revolutionary ideas; the concept of a combination is dawning in the world. "Everywhere the leaves of the 'Modern State' was working - before this time completely - now with its objectives much clearer in men's minds." (*) There follows a fantastic description of a so-called "Air and Sea Control", with a number of subsidiary controls. (The airplane had superseded the railway. "Railways were buried at Brest forever in 1935." (*)

The currency unit, in this new era, was to be the energy dollar; to be fool-proof, shock-proof, and scandal-proof. The Air and Sea Control was to gain possession and exploit all the available sources of energy in the world as soon as possible; to frame the human balance sheet, scale its wages, and declare its dividends as the common trustee of mankind." (**)

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* H.C. Wells - "The Shape of Things to Come" - Methuen Co., Boston - 1933 - Sec. 5 - pp 277 f
 ** Ibid - p 281
 *** Ibid - p 285
 **** Ibid - p 219 f

mankind into correlation with the one human commonweal. The process of so-doing was to take its name from that already well-known Soviet attempt, "The Five-Year Plan", and was to be called either "The Thirty-Year Plan" or "The Life-Time Plan".(*)

Book the Fourth. The Modern State Militant.

The new-born State is struggling for its perpetuation against varied and forceful opposition. It has to indulge in rather cruel persecutions or "purges". Ireland is one of the last places upon earth to accept the new order. The Catholic church is one of the last institutions to bow to it. Gradually, wonderful physical and moral changes, the result of strict self-discipline for the common good, take place. Finally:-"The need for an intolerant militant stage of the World State had passed. The very reason for the disciplines of the 'Puritan Tyranny' (the name applied to the 'Air Dictatorship') had been dissolved away in the completeness of its victory." (**)

This Modern State government was never a "single permanent government" at all. It remained under a series of Primary Controls dealing with one another by the method of conference. "The world, instead of being divided among territorial Great Powers became divided among functional Great Powers." (***)

* H.G.Wells- "The Shape of Things To Come"-MacMillan Co, 1936
 p 321 ! *** Ibid p 355
 ** p 366 !

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* H.G. Wells - "The Shape of Things to Come" - Macmillan Co., 1933
p. 321
** Ibid p. 325
*** p. 326

This section of the history gives infinite detail as to the appearance of the cities under this strange regime. It has much to say as to the educational changes that have been developed. Basic English is the accepted language; social psychology remains the "fundamental literature, philosophy, and general thought of the world."(*)

The book ends with the "Declaration of Megeve" which outlines once more the characteristics of the World State in which "no man need now live less nor be less than his utmost."(**)

Book the Fifth. The Modern State in Control of Life.

Now, in this year 2059, a "Utopia of Utopias!" There is now complete solidarity among mankind; all dislike and distrust between varied cults, races, and language^{-groups} have disappeared. "No part of the world, no work in the world, no pleasure, except such pleasure as may injure others, is denied us."(***)

There is "occupation without servitude and leisure without boredom".(****) A relatively small number of specialized workers keep the necessary Controls going, taking care of food, drink, clothing, health, and personal freedom. We need not worry about them. "The work we must do is not burdensome in amount, and it is the most congenial our educa-

* H.G.Wells-"The Shape of Things To Come"- MacMillan Co. 1936 - p355

** Ibid - pp 377 f

*** Ibid - p 378

**** Ibid - p 395

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* H.G. Wells "The Shape of Things To Come" - MacMillan Co.

1938 - p 252

** Ibid - pg 377 f

*** Ibid - p 378

**** Ibid - p 385

tional guardians can find for us and help us to find. When it is done, we are sure of the result; nobody is left in the world to cheat us or rob us of our pay. We are still competitive, ... but our competition is for distinction, appreciation, and self-approval, and not for mutual injury."(*)

The abnormal craze for "Youth Predominance" of the Fascist, Nazi, and Communist states is "giving way to planning, discipline, and scientific methods". (**)

A man, in this new era, is described in the following terms:-

"Bodily he is sounder and fitter, almost completely free from disease; mentally he is clear and clean and educated to a pitch that was still undreamt of two centuries ago. He is over fifty instead of being under thirty. He is less gregarious in his instincts, and less suggestible, because he is further away from the 'home and litter' mentality, but he is far more social and unselfish in his ideology and mental habits. He is, in fact, for all the identity of his heredity, a different animal. He is bigger and stronger, more clear-headed, with more self-control and more definitely related to his fellow creatures." (***)

To summarize:- "The body of mankind is now one single organism of nearly two thousand five hundred million persons, and the individual differences of every one of these persons is like an exploring tentacle thrust out to test and learn, to savour life in its fullness and bring in new experiences for the common stock. We are all members of one body."(****)

Yet - not all is perfect. Crimes of a sort still persist. There is still stealing of personal works of art, of a pet animal, and of children. (715 cases for the world.)(*****)

* H.G.Wells - "The Shape of Things To Come"- MacMillan-1936
p p 422 f

** Ibid - p 414

*** Ibid - p 415

' **** Ibid - p 429

' ***** Ibid - p 422

Global guardians can find for us and help us to find. When it is done, we are sure of the result; nobody is left in the world to cheat us or rob us of our pay. We are still competitive, ... but our competition is for distinction, precision, and self-approval, and not for mutual injury. (*)

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* H.G.Wells - "The Shape of Things To Come" - Macmillan-1932

*** Ibid - p 413
** Ibid - p 414
**** Ibid - p 422

"Personal offenses" are more plentiful than stealing. "Sexual lawlessness" is still present. "Beautiful and attractive children are not perfectly safe from undesired solicitation, personal persecution, annoying assault, and resentful injury." Jealousy and suicide have not been completely eradicated. But - "The imagination of man's heart is no longer evil continually. It is evil only occasionally."(*)

There is infinitely more detail as to housing; as to birth-control, with advocacy of "sterilization of undesirables, painless destruction of monsters and of more pitiful and more dreadful defectives"; of a type of education making for a more moral world, without the artificial restraints of formal religions; of a so-called "sexual puritanism" that "tolerated birth-control, disregarded formal marriage, that exercised a certain charity towards the first excesses of youth, but that insisted with even greater vigor upon public decency, sexual seriousness, enduring connexions, and complete loyalty between lovers."(**)

By what process is all this change to be brought about? By means of a kind of "evolutionary, propaganda-like education" on the part of the World Council. A confluence of wills will supersede individual motives, and life will have

* H.G.Wells - "The Shape of Things to Come"-MacMillan Co. 1936 - p 423

** Ibid - - 399

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* H.G. Wells - "The Shape of Things to Come" - Macmillan Co. 1933 - p 483
 ** Ibid - - 299

passed into a new phase,"a phase with a common consciousness and a common will".(*)

So ends the vision attributed to Dr. Raven. Wells himself adds a word of comment. "If this is neither a dream book nor a Sibylline history, then it is a theory of world revolution."

When and how does Wells think this revolution will materialize?

"When the existing governments and ruling theories of life, the decaying religious and the decaying political forms of today, have sufficiently lost prestige through failure and catastrophe, then and then only will world-wide reconstruction be possible."

Who is to do it?

"A group of religiously devoted men and women who will try out and establish and impose a new pattern of living upon our race." (**)

* H.G.Wells - "The Shape of Things To Come" - MacMillan Co. 1936 - p 430

** Ibid - pp 430 & 431

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** Ibid - pp. 430 & 431

"MOSCOW SKIES"--Maurice Hindus

Having analyzed a fantastic picturization of an ideal "World State", it is interesting to consider next a novel dealing with a country in which, as Wells would say, "a group of religiously devoted men and women are trying out and establishing and imposing a new pattern of living upon at least a part of our race." That book is "Moscow Skies", by Maurice Hindus.

Maurice Hindus was born in Russia, in 1891. When he was fourteen years old, his family moved to America. He went to school in New York for two years. At sixteen he went to work on a farm, and later enrolled as a student at Colgate University. He graduated with high honors, and pursued his studies at the Graduate School of Harvard University. He subsequently visited the Soviet Republic, and wrote and lectured about conditions there.

Hindus speaks of the Russian Revolution as moving in cycles. The first was the civil war, ending in the victory of the Red armies over all foreign and domestic enemies. Then came the N.E.P., the New Economic Policy of Lenin, a temporary return to capitalism. There followed the first "Five Year Plan", which achieved the practical destruction of private trade, and the collectivism of the land. After this began a new cycle which may be spoken of as "Constitu-

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tionalism". "Moscow Skies" deals with the critical years of the third period, the years 1929 and 1930. (*)

The story tells of the visit to Russia of young Bernard Blackman, grandson of a fine old Russian idealist whose hope had been that this grandson would go back to the homeland of his people and lend his support to the struggle for a new freedom and a new life, a struggle that was finally causing such an upheaval in his beloved Russia. The elder Blackman died before the hope was realized.

Young Blackman, now a news reporter for the "Prairie Beacon", begins to ponder upon the issues of the Revolution. He is at first terribly disillusioned by the press accounts of the course of events. The same outrages; the same injustices as under the Czars. Then the announcement of "The Plan"! What would it mean? Was it not, in some measure, "the fulfillment of the hopes of several generations of men and women who had made the Revolution the one aim, aye, the one religion worth living and dying for?"(**)

He would go to Russia as a representative of his paper and find out for himself. He would write articles that would appeal to the curiosity of the readers of the "Prairie Beacon", and would increase its circulation. He was just twenty-nine. "He knew that for him the trip would be more than a journalistic errand. It would be a pilgrimage....."

* "Moscow Skies" Maurice Hindus - Random House, N.Y. -1936
Introduction.

** Ibid - p 20 f

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* "Moscow Ekler" Maurice Ringus - Random House, N.Y. - 1935
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** Ibid - p 20 f

Out of it might come a fresh self-discovery, or only a fresh mortification."(*)

What does come to Bernard Blackman? He goes through much self-analysis; makes many comparisons, many observations; weighs and measures his own capacities for acquiring the "World View". From these observations and evaluations may be gleaned what Blackman, alias "Hindus", looks upon and finds good; what he considers significant steps on the road to the great reform - the "World State" - the consummation of the "World Revolution"!

Almost immediately upon his arrival in Russia he is impressed by the absolute freedom of social intercourse, "a new comradeship between the sexes" - that is, among the "workers". If you belonged, "your place was everywhere; you never trespassed."(**)

How different he found conditions in Paris, after his stay in Russia. "You had to know your place, even in a restaurant... . Here privacy was a sanctity."(***)

There was similar "freedom" in marital relations. He notices that in Moscow the words "marriage" and "divorce" are seldom heard; instead, "registered" for the first, and "unregistered" for the second. (****) When Bernard finds romance in the course of his adventures, he does not write

* "Moscow Skies" Maurice Hindus- Random House -N.Y. 1936
p 20 f

** Ibid - p 595

*** Ibid - p 595

**** Ibid - p 32

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* "Moscow Skies" Maurice Hindus - Random House - N.Y. 1936

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** Ibid - p 535
*** Ibid - p 503
**** Ibid - p 32

to his mother that he is intending to marry a woman already twice divorced because "never had the fierce morality of people like his mother seemed so absurd and cruel as now, when considered by the emancipated standards of the Soviet Revolution". (*)

Anna Belov, the lady of his choice, is surprised and displeased that Andrey, her husband, because of her leaving him for another man, is so upset, and that he, "a new man, spurred on by new ideas, even if he still cared and was hurt, would show so much bitterness, like an old-fashioned male. What a pity that the new ideas and new experiences had not seeped deeply enough into his blood to wash out old heritages and old perversities!"(**)

The position of woman in the Soviet Union is one of "participation". Andrey Belov says to one of his mill-workers whom he is trying to inspire to become one of his director-generals in the cotton mill in Berezovo:- "We need more directors like you, and we aren't like the Fascists, Teklya, we don't believe that women are like sows, good only to breed offspring."(***)

Anna, despite her professedly great love for Bernard Blackman, cannot go with him to the life of ease and freedom from weighty world-problems that he pictures for her on his ranch outside of Prairie City. Why? Here are her reasons:-

* "Moscow Skies"- Hindus - Random House- N.Y. 1936 - p 552

** Ibid - p 522

*** Ibid - p 360

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* "Moscow Skies" - Random House - N.Y. 1935 - p. 252
** Ibid - p. 253
*** Ibid - p. 254

Love isn't enough. I thought it might be...I thought it might be the awakening of a new life....Love isn't enough for a woman like me.... I'm not like the women of Tolstoy's day, even of my mother's day. I've got my life to think of... the kind of life that gives me a sense of participation and without which there can be no love or satisfaction of any kind."(*)

In a very similar manner, the emotional factor is taboo when family relations come into conflict with the welfare of the State. Children are encouraged to renounce their parents if and when the parents "belonged to the old days and were dangerous."(**)

"What good is a mother, if she is an enemy, I ask you? She ought to be punished and changed like everybody else." So speaks Kostya to little Taras whose mother had been arrested by the G.P.U. (***)

So much for intimate or personal associations among individuals. Bernard feels that there must be some good in it all. He is a trifle bewildered. "This amazing Revolution! With one hand it smote down men and made them grovel and choke in the dust, and with the other it lifted them out of the dust into glory and good fortune."(****)

His imagination was stirred "not by the power nor the terror of the Revolution, but by its audacities, and by the transformations it sought to achieve."(*****)

The People's Courts seemed so intimate and humane in

* "Moscow Skies" -Hindus - Random House -N.Y. 1936-p 679
 ** Ibid - p 407 ' **** Ibid - p 455
 *** Ibid - p 408 ' ***** Ibid - p 591

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+ "Moscow Times" - Night - London House - N.Y. 1935-p 879
 ** Ibid - p 407
 *** Ibid - p 408
 **** Ibid - p 401

their dealings with non-political cases."(*)

"No majestic symbols to overawe litigants and witnesses. ... No sly and malevolent insinuations by opposing counsel... nothing but an eager search for facts and an earnest probing for truth."(**)

(Such are Bernard Blackman's opinions. Yet as the trial is further described, and later another is recorded in considerable detail; when appeals are made by litigants and defendants, rather than by lawyers; on both these occasions there seem to be, fundamentally, the same attempts to arouse sentiment and emotion to influence decisions as are practised in any capitalistic courts throughout the world.)

There were the "Social Trials" - A method by which the government hoped to "educate the people out of the evils of drunkenness, wife-beating, cruelty to animals, anti-semitism, and even venereal disease." (***)

There was the emphasis upon "Social Origin" -but now an inversion of emphasis - because, in Russia, "it was not the lordly but the lowly parentage that was exalted. He did not approve of it. To him it was a symbol, in an array of symbols, of the brutal revenge of the Revolution." (****)

Yet, "Worker" had taken on a new meaning for him. To the Russian of the Soviet Union it meant so much; privilege, freedom from persecution, a standing in the world. Henceforth to Bernard it would "signify a new voice and a new power rising....from the dust and the roar and the smell of the city streets."(*****)

* "Moscow Skies" -Hindus -Random House, N.Y. 1936 p 591

** Ibid - p 530 ! *** Ibid - p 591 f ! **** -Ibid -p 592

!***** -Ibid -p 593

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an inversion of emphasis - because, in Russia, "it was not

the lordly but the lowly paragon that was exalted. He

did not approve of it. To him it was a symbol, in an array

of symbols, of the brutal revenge of the Revolution." (****)

Yet, "Worker" had taken on a new meaning for him. To

the Russian of the Soviet Union it meant no more; privilege,

freedom from persecution, a standing in the world. Hence-

forth to Bernard it would signify a new voice and a new

power rising... from the dust and the roar and the smell of

the city streets." (****)

* "Moscow Ekspres" - Windsor-Random House, N.Y. 1935 p 381
** Ibid - p 380 ; *** Ibid - p 381 ; **** Ibid - p 382
***** Ibid - p 383

Bernard, too, had come under the spell of "The Machine"--almost worshipped under this new regime. If only all those hopeless prophets who railed against the heartless machine could see it as he now saw it! "Every mechanical contraption, whether he understood its purpose, or even if it had no purpose, was a fresh light illuminating the way to a happier and nobler existence."(*)

The "workers" and the "machine"- elements that were to prove to the capitalists of England and America that "a civilization based on co-operation can always triumph over a civilization based on conflict."(**)

The Soviet vocabulary, as a whole, aroused Bernard's interest, but one word in particular seemed to embody the psychology of the Revolution. That word was "perevaritsya". Literally it meant "to reboil oneself", but, as he heard it used on all sides, it had a far wider connotation. It implied "a process, a mood, an aspiration; a changing of one's personality from what it had been in the old days or what it was in the outside world to what was demanded of it by the Soviet society". (***)

That was the constant measurement - "what Soviet society demanded"- personal and individual wants and feelings notwithstanding. The Revolution"sought not pity for the individual, but a new justice for the multitude." (****)

* "Moscow Skies" -Hindus - Random House-N.Y. 1936 p 597
 ** Ibid - p 365 ! **** Ibid - p 318
 *** Ibid - p 32 f !

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* "Moscow Skies" - Stinson - Random House - N.Y. 1935 p. 537
 ** Ibid - p. 565
 *** Ibid - p. 518
 *** Ibid - p. 521

Hence, when a cotton mill does not turn out satisfactory production, despite the fact that such production would be to the advantage of the workers whose property the mill really is, the "pep talk", as we should call it in America, runs like this:-

"Don't grumble - don't pity yourselves, don't yell your heads off that you can't work well because you haven't got enough of this, that, or the other thing. Give the best of your blood and muscle for the building of our morale, our victory, our great and happy future."(*)

All this idealism, this altruism, seemed so fine and so worthwhile. Bernard Blackman "had written eulogies of the Revolution. He would write more eulogies. He was thrilled by its triumphs as he was mortified by its horrors."(**) Why, then, did he return from his pilgrimage alone? Why did he feel that he could not go back to Moscow with the one woman he had ever loved?

"It was not a matter of material discomfort, nor of revolution and politics only. It was something that transcended and yet fused with both. It seemed to him that ages of energies and faiths, of loyalties and whims and habits, everything that went into his making in the prairie country, rendered him, in spite of his grandfather's influence, utterly unfit for life in this land. Had he the spirit of a crusader, it might be different.

.....
 "His life essentially centred round himself and his immediate needs and problems.... He was too fond of his liberty to move around, even his social purposelessness. What would irk and torment him particularly would be the denial of his right to voice a protest against what to him would be an abuse of power or a wicked wrong.

.....
 "The fires of the Revolution might be powerful enough to burn him to ashes,... but had not the magic to render him fit for the harshness, the frenzies, or even the messianic

* "Moscow Skies"-Hindus-Random House-N.Y.1936 - p247

** Ibid- p 549

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"Don't grumble - don't pity yourselves, don't yell your heads off that you can't work well because you haven't got enough of this, that, or the other thing. Give the best of your blood and muscle for the building of our new state, our victory, our great and happy future."(*)

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"It was not a matter of material discomfort, nor of revolution and politics only. It was something that transcended and yet fused with both. It seemed to him that ages of energies and talents, of loyalties and aims and habits, everything that went into his making in the British country, had been rendered him, in spite of his grandfather's influence, utterly unfit for life in this land. Had he the spirit of a crusader, it might be different.

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raptures of Soviet life." (*)

So, out of his pilgrimage came "a fresh self-discovery and also a fresh mortification." (**) At twenty-nine, Bernard Blackman was too old to "reboil himself." (***)

Thus two authors, one in fantasy, one in reality, paint their pictures of a future "world-viewpoint" and a "World State" which they both feel should and will come into being on this globe. A Kind of "One for all and all for one!" state of mind; but, now, instead of being applicable only to individual personalities, nations, or races, all mankind must be ruled by it.

Upton Sinclair is one of those "reform advocates", who carries over from Pre-war days, as previously mentioned, he belongs to the "Muck-rake" school; and, in his novel, "The Jungle", he indicted the packing industry ruled by the big bosses of Packing Town - "the Beef Trust - the spirit of Capitalism made flesh". (*)

Already in this novel he advocates "Socialism", as he says:- "It (Socialism) was to teach and organize the people to prepare them for the time when they were to seize the huge machine and use it to produce food for human beings, and not to keep up fortunes for a band of pirates." (**)

* "Moscow Skies" - Hindus - Random House, N.Y. 1936 p 548 f

** Ibid - p 20

*** Ibid - p 549

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* "Moscow Sketches" - Random House, N.Y. 1933 p. 348 f

** Ibid - p. 30

*** Ibid - p. 343

"THE JUNGLE" - "BOSTON" - "CO-OP" --Upton Sinclair

H.G. Wells and Maurice Hindus, in their works, have covered practically all phases of the great Post-War plan for a new civilization that, according to them, will and must replace the one that has proved a failure, based as it is, or was, on an "individualistic", rather than on a "social" ideal.

There follow, now, a number of writers who emphasize particular phases of that ideal State. For the most part they confine themselves to the American viewpoint, and occupy themselves with the dangers in, or with the reform movements in the American design for living.

Upton Sinclair is one of these "reform advocates", who carries over from Pre-War days. As previously mentioned, he belongs to the "Muck-rake" school; and, in his novel, "The Jungle", he indicted the packing industry ruled by the big bosses of Packing Town - "The Beef Trust - the spirit of Capitalism made flesh".(*)

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* "The Jungle" -Upton Sinclair -Vanguard Press, N.Y. 1906
p 308

** Ibid - p 309

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Already in this novel he advocates "Socialism," as he says: - "It (Socialism) was to teach and organize the people to prepare them for the time when they were to seize the huge machine and use it to produce food for human beings, and not to keep up fortunes for a band of parasites." (**)

Whereas in "The Jungle" Sinclair attacks an industry, and uses fictitious names to represent the objects of his caustic denunciation, in the second of his works to be discussed he is far less restrained. That work is "Boston", whose underlying theme is the protested injustice of the Sacco-Vanzetti case. Now the "attacks are being launched with the implacable pick-axe of the innovator", as Wells says of Steele.(*). No vagueness now! The Plymouth Cordage Company, an actual business concern, is accused as being the starting-point of the difficulties of the two Italians, with its unfair labor conditions and its ensuing strike. The trial proceedings are vividly recounted. The presiding judge, Judge Thayer, the attorneys, all in church or state who had any connection whatsoever with the affair, all are named, and some not too flatteringly portrayed.

This major theme, the trial, naturally overshadows the work, but Sinclair, through the different characters, gives voice to his theories. The "System", that is "Capitalism", be it represented by church or government, is condemned without mercy. A direct consequence of this hatred is the strong "anti-war" doctrine, explained to Cornelia Thornwell, the runaway grandmother, by Vanzetti, the anarchist dreamer. Always there is the contention that the capitalistic system fosters wars to protect and to further its own interests. Vanzetti, however, makes it very clear that

*H.G.Wells-"The Anatomy of Frustration" MacMillan Co.1936-p 10

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*H.G. Wells-"The Anatomy of Friendship" Macmillan Co. 1923-p. 10

he is an "anarchist" and not a "pacifist". In his own words: "Anarchista is fighting man. He will not fight in war for capitalista, for padrone, what you call master, but he will fight for worker, for joostice, for make freedom of slave."(*)

As do most of the newer radicals, Sinclair favors the following social reforms:-Birth-Control(**); freedom from the superstitions and the restraints of formal religion; freedom from formal church-marriages. Betty, the radical grand-daughter of Cornelia, believes "in a free union, with our own promise to each other, to be true to our best selves, and to do our best to love each other, but not stay together if we couldn't."(***)

She later asks her grandmother:-"Do you think that my love for Joe, or his for me, would be in any way more sanctified or purified by any formula that any judge or clergyman could pronounce over it?"(****)

The "world-view" is not entirely lacking in this novel. As a matter of fact, the deaths of the two men, Sacco and Vanzetti, incited world-wide uprisings, and, hence, are looked upon as a kind of martyrdom that united the peoples of the world. Mary Donovan, one of their supporters, gives voice to this opinion:-

"You, Sacco and Vanzetti, are the victims of the great-

* "Boston" -Upton Sinclair-Albert & Chas. Boni-N.Y. 1928
p 100 -Vol.I

** Ibid - p 56 -Vol.I

*** Ibid - p 109-Vol.I

**** Ibid - p 306-Vol.I

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* "Boston" - Upton Sinclair - Albert & Cass. New-Y. 1933

p 100-Vol.I

** Ibid - p 53-Vol.I

*** Ibid - p 103-Vol.I

**** Ibid - p 303-Vol.I

est plutocracy the world has known since Ancient Rome. Your long years of torture and your last hours of supreme agony are the living banner under which we and our descendants for generations to come will march to accomplish that better world based on the brotherhood for which you died."(*)

Sinclair himself ends his book with the prophetic statement that "the names of Sacco and Vanzetti would be the eternal symbols of a dream, identical with civilization itself, of a human society in which wealth belongs to the producers of wealth, and the rewards of labor are to the laborers."(**)

In "Co-Op" is found a less rabid type of writing. Sinclair calls this work of his a "novel of living together", and that, in its essence, is the theme of the story, with some romance interwoven. It is the Utopian ideal of co-operative producing and sharing, and the picture is highly idealized. Not that the principle advocated should be considered impossible, from a practical standpoint, but that the conversion and reformation of Sinclair's characters are a trifle too rhapsodic.

The majority of these people are from "shanty towns", or what corresponds to these, out West. Recruits from the ranks of the unemployed are added as the tale progresses.

"These fellows of the co-op, they were free men.... They were working for themselves, and getting the product, so no slave-driver was needed - and just let anybody try

* "Boston" Sinclair- Albert & Chas. Boni, N.Y. 1928
Vol.I - p753

** Ibid - Vol.II - p 755

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* "Boston" Elacclair - Albert E. Chase, Bond, N.Y. 1928

Vol. I - p. 753

** Ibid - Vol. II - p. 755

to 'soldier' on the job! They were helping each other, and the old ones were teaching the young ones.....".(*)

"....they would become aware of a new world so much better than the old that they could with difficulty return to the old - even for promotion and honors and higher salaries which the old had at its disposal."(**)

So they are described, as they put heart and soul into their ideal. They win support from some of the more favored of society; they fight the opposition. For, of course, the old order dies hard. Fascism, Communism, Big Business, Naziism, all are its foes. Even the WPA attempts the undoing of the noble experiment.

Sig Soren, the spokesman for the Co-Op, puts the issue up to President, and we read:-"F.D. was a kind and genial man, nobody disputed it; but the people of the Self-Help Exchange of San Sebastien couldn't live on kind words and agreeable manners; they had to have cash, and this man had it in his keeping."(***) What, ultimately, would the President do? Would he side with Big Business or with the unemployed who were attempting to help themselves? For, as Sinclair remarks towards the close of his story:-"It was very, very dangerous, in the eyes of everyone who believed in the profit system, and thought it could be patched and kept going."(****)

And, with the query:-"What was Franklin D. Roosevelt going to answer?" the book ends. (*****)

"Co-Op" -Upton Sinclair -Farrar & Rinehart - N.Y. 1936

* p 291

** Ibid - p 335

*** Ibid - p 424

! **** - Ibid - p 426

! ***** - Ibid - p 426

So, throughout the work, Sinclair contends that the Capitalistic system is outdated. There must be the realization that the world is interdependent. There must be mutual interchange of abilities and of production. The accumulation of money or of other personal wealth must no longer be the ruling passion. Humanity can be made to accept this ideal, and to bring it about, but the conflict will be long, and a test of endurance for those who have faith in it, since old loyalties and old systems die hard.

Regulation from without, arbitrary and punitive, will gradually become unnecessary, as altruism, self-pride, and self-reliance will be the controlling motives in life, keeping in check selfish emotions, and governing the behavior of all mankind.

Technically:-" Machines would do all the hard and rough work, and production would be nearly automatic, so there would be plenty of time for leisure for everybody. Every child born into this world would have a full opportunity to develop its talents, and science and art would be open books to the whole human race."(*)

The challenge is to those in authority. Will they have the moral courage to work for the change that must eventually come, or will they be cowed by the forces of greed and selfishness? Sig Soren dreaded to see "the way of orderly and peaceful change losing ground to the way of

* "Co-Op " Sinclair - Farrar & Rinehart-N.Y. 1936 - p 376

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* "Co-op" Sinclair - Farrar & Rinehart, N.Y. 1938 - p. 295

war and destruction". (*) But Sig Soren, alias Upton Sinclair, warns that it will come in one of these two ways; he hopes the leaders will see the side of social justice, take up the cause and carry through to success.

Upton Sinclair closes his novel with a warning to the political leaders in America lest an "economic earthquake" break upon the land. Sinclair Lewis wrote in a much siller vein. He pictures America in the clutches of a "ill-timed-ship", combining all the terrible features of the worst phases of bolshevism, Communism, Nazism, and Reaction. In a sense, it is a kind of "inverted" reform novel, in that it plays the evils it foreshadows against the rather collect of its hero, Marcus Jessup.

The story of the sweep into power of the Winthrop-Baron group of politicians is gripplingly horrible. As "Friends of the Forgotten Man", with all the most obvious campaign slogan-trap, they graft themselves into office. Their 15-point program, or, "The Fifteen Points of Victory for the Forgotten Man", as they refer to it, embraces all sorts of extravagant theories, "all dolled up in big-dollar words", as Jessup says. (*) Vague promises, ambiguous privileges and concessions that, in reality, open the way to a gradual loss of fundamental rights, racial discrimination are included in the fourteen; and then - "Fifteen,"

* "Co-Op " Sinclair - Farrar & Rinehart, N.Y. 1936 p 394

* "It Can't Happen Here" - Sinclair Lewis - The New York Times
 N.Y. 1934 - p. 40

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"IT CAN'T HAPPEN HERE"--Sinclair Lewis

Upton Sinclair closes his novel with a warning to the political leaders in America lest an "economic revolution" break upon the land. Sinclair Lewis warns in a much uglier vein. He pictures America in the clutches of a "dictatorship", combining all the terrible features of the worst phases of Bolshevism, Communism, Fascism, and Naziism. In a sense, it is a kind of "inverted" reform novel, in that it plays the evils it foreshadows against the saner outlook of its hero, Doremus Jessup.

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* - "It Can't Happen Here"--Sinclair Lewis-The Sun Dial Press, N.Y. 1935 - p 80

"IT CAN'T HAPPEN HERE" - Sinclair Lewis

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to quote Jessup again, "well, that's the one I can't see - 'It Can't Happen Here' - Sinclair Lewis - The Sun Dial Press, N.Y. 1935 - p. 80

that really does mean something; and it means that Windrip and Lee Sarason they've realized that this country has gone so flabby that any gang daring enough and unscrupulous, and smart enough not to seem illegal, can grab hold of the entire government and have all the power and applause and salutes, all the money and palaces and willin' women they want." (*)

"The Respectables" had it coming to them, with all the justified discontent against "smart politicians and the Plush Horses of Plutocracy".(**) Why? Because -"I don't think we've done so very well with all the plowland and forests and minerals, and husky human stock we've had," answers Jessup. (***)

Once in power, the party draws all types from the malcontents of the country into its folds. The low character of the officials, the fearless oppression, the horrors of the concentration camps, the regimentation of all human thoughts and actions are vividly related and described. Jessup himself suffers cruelly, but is smuggled at last into Canada through what is known as another "Underground Railway" system.

After ten years of this "Reign of Terror", a revolt begins; a revolt that "proved that belief in America and hope for America were not dead."(****) Doremus Jessup is able to be of service in this great undertaking. His leader is Walt Trowbridge, and through his words we learn what

"It Can't Happen Here" -Sinclair Lewis-The Sun Dial Press
N.Y. 1935

* p 81

** Ibid - p 83

! *** Ibid - p 134

! **** Ibid - p 447

that really does mean something; and it means that Winship and Joe Garrison . . . they've realized that this country has gone so far that any gang baring enough and unscrupulous, and smart enough not to seem illegal, can grab hold of the entire government and have all the power and apparatus and salaries, all the money and palaces and willin' women they want." (*)

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Horses of Pinocchio." (**) Why? Because - "I don't think

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"If Can't Happen Here" - Sinclair Lewis - The Sun Dial Press

N.Y. 1935

* p 81

** Ibid - p 82

: *** Ibid - p 134

: **** Ibid - p 447

the ideal state of affairs might be, according to Lewis:-

"Whatever happens, whatever details of a new system of government may be decided on, whether we call it a 'Co-operative Commonwealth', or 'State Socialism', or 'Communism', or 'Revived Traditional Democracy', there's got to be a new feeling - that government is not a game for a few smart, resolute athletes like you, Will, but a universal partnership, in which the State must own all resources so large that they affect all members of the State, and in which the one worst crime won't be murder or kidnapping, but taking advantage of the State - in which the seller of fraudulent medicine, or the liar in Congress, will be punished a whole lot worse than the fellow who takes an ax to the man who's grabbed off his girl. ... Eh? What's going to happen to magnates like you, Will? God knows! What happened to the dinosaurs?" (*)

The revolt does not make much progress, because, in America, which had bragged so much about "widespread popular free education" there had been "so very little education, widespread, popular, free, or anything else, that most people did not know what they wanted - indeed knew about so few things to want at all."(**) It is the task of Doremus Jessup to proselytize the stubborn parts of the United States. The evolutionary and educational process will be slow, but it will go on, for "a Doremus Jessup can never die." (***)

So an "economic Utopia" where truly "The laborer is worthy of his hire," and a "political Utopia", be it called by whatsoever name, in which the State and its members co-operate in an upright sense of partnership. The germs are widely distributed. Will they thrive or die? What do Americans hope for?

"It Can't Happen Here"-Lewis-Sun Dial Press-1935 -N.Y.

* p 441 ! ** Ibid - p 449 ! *** Ibid - p 458

the ideal state of affairs might be, according to Lewis:-

Whatever happens, whatever details of a new system of Government may be decided on, whether we call it a 'Co-operative Commonwealth', or 'State Socialism', or 'Communism', or 'Revived Traditional Democracy', there's got to be a new feeling - that Government is not a game for a few snobs, resolute statesmen like you, Will, but a universal partnership, in which the State must own all resources so large that they affect all members of the State, and in which the one worst crime won't be murder or kidnapping, but taking advantage of the State - in which the seller of fraudulent medicine, or the liar in Congress, will be punished a whole lot worse than the fellow who takes an ax to the man who's grabbed off his girl. ... What's going to happen to magnets like you, Will? How much? What happened to the dinosaurs? (*)

The revolt does not make much progress, because, in America, which had straggled so much about "widespread popular free education" there had been "so very little education, widespread, popular, free, or anything else, that most people did not know what they wanted - indeed knew about so few things to want at all." (**) It is the task of Bornman Jessup to proselytize the stubborn parts of the United States. The evolutionary and educational process will be slow, but it will go on, for "a Bornman Jessup can never die." (***)

So an "economic Utopia" where truly "The laborer is worthy of his hire," and a "political Utopia", be it called by whatsoever name, in which the State and its members co-operate in an upright sense of partnership. The terms are widely distributed. Will they thrive or die? What do Ameri-

can hope for?

"If Can't Happen Here" - Lewis-Sun Dial Press-1935 - N.Y.
 a little more - p. 443 - 444 - 445

"PUZZLED AMERICA"--Sherwood Anderson

The problem as to what America does hope for, want, or need gave inspiration to Sherwood Anderson, and "Puzzled America", a series of sketches or novelettes, is the result.

The method of Anderson is rather different from that of either Sinclair or Lewis. Where these two present their theories struggling against the opposition of hostile elements, Anderson observes conditions as he wanders through the South and through the Middle West, then either builds up his own theories anew, or seeks justification for those he may already have believed in.

The author of "Puzzled America" seems to have undergone a character change since his late nineteenth century radical days. Pattee, in "The New American Literature", speaks of him as "introspective, self-centred, disillusioned, drifting about, having no God. "The gods have been taken from me by life about me," he explains. (*)

Even more derogatory is Pattee's further description:-

"Anderson is a paradox in our hopeful America, a literary agnostic, an intellectual hobo, a grown man still adolescent, an agitator with no program, a poet soul with no foundation, a romanticist turned cynic, a man from the westward march deflected eastward, a frontier individualist who has lived into the age of industrialism and chain stores and combinations. Such men build no foundations. They stir the waters to muddiness but they do nothing permanent."(**)

"The New American Literature" -F.L.Pattee -The Century Co.
N.Y. 1930 -(Student's Edition)

* - p 333

** Ibid - p 337

There seems to be a hint of a less self-centred personality in these words:-

"Formerly, for a good many years, I was a writer of tales. It may be that I should have remained just that, but there is a difficulty. There are, everywhere in America, these people out of work.....

"People want to tell you their stories.....

"I am caught up in something in which all present-day writers are caught. Well, not all. ...There are some who keep themselves in the clear. Such a one says to himself:- 'What have I to do with all this? We writers know that government has gone on for a long time. There never was such a thing as a just government.'

"I cannot take the impersonal tone. It will not do any more. Government has again grown near to life. It may be that politicians are a race apart, but politicians are no longer the government." (*)

A lessening of indecision and of cynicism seems evidenced by the following avowal:-

"I do not want government to go on just being a meaningless thing.....

"We do not want cynicism. We want belief. Can we find it in one another, in democracy, in the leadership we are likely to get out of a democracy?" (**)

The "individualist" has acquired, if not a "world-wide" outlook, at least an "all America" viewpoint.

Throughout his wanderings, Anderson finds this yearning among the population; no bitterness to speak of; a sincere hope that some leader will find a way out, a way to make this country a "proud country, filled with well-fed,

"Puzzled America" - Sherwood Anderson - Scribner's Sons, N.Y. 1935

* p IX - Introduction

** Ibid - p XV

There seems to be a hint of a late self-centered person-

ality in these words:-

"Formerly, for a good many years, I was a writer of tales. It may be that I should have remained just that, but there is a difficulty. There are, everywhere in America, these people out of work.....
"People want to tell you their stories....."

"I am caught up in something in which all present-day writers are caught. Well, not all. There are some who keep themselves in the clear. Such a one says to himself: 'What have I to do with all this? We writers know that Government has gone on for a long time. There never was such a thing as a just Government.'"

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"Purified America" - Sherwood Anderson - Scribner's Sons, N.Y. 1925

* p IX - Introduction

** Ibid - p XV

beautifully housed men, women, and children."(*) The great wealth of natural resources in America, the vast amount of work of beautification and improvement still undone, according to Anderson's observations, ought to make suffering, want, and unemployment absolutely unnecessary. He asks, "Could we not begin to build America?"(**)

Like Lewis, he is not so much concerned with the specific name of the person nor of the rank of the leader-to-be, so long as he prove just and capable. "Is it not true that there will always be strong men? What is the real difference between Stalin of Russia, and, let us say, the elder Morgan? If we really get a new set-up here, would not exactly the same sort of men be in power? Who cares?(***)

These two authors are agreed upon another point:- That the favorite form of government in America is some co-operative system; with Anderson, still a "democracy".

"No 'America über alles!' as yet. The Fascisti thing is not yet in the minds of the average American....A hunger to do the thing together in some way is still alive in us...

.....
"If some one man can go through with it - a Roosevelt or some other - if he can lead us into something new - the workers having a real chance - if he can do this without terror of revolutions - it's worth a shot, isn't it? Let's give this democracy thing another whirl yet."(****)

This note is even stronger in the last sketch in the book, telling of "The Return of the Princess". On her return from Russia she pleads:- "Please, please, you have here, as

"Puzzled America"- Anderson - Scribner's Sons, N.Y. 1935

* -Intro. p XV ' *** - Ibid- p XII

** -Ibid. -p XI ' **** - p 10 f

beautifully housed men, women, and children." (*) The great wealth of natural resources in America, the vast amount of work of beautification and improvement still undone, according to Anderson's observations, ought to make suffering, want, and unemployment absolutely unnecessary. He asks,

"Could we not begin to build America?" (*)

Like Lewis, he is not so much concerned with the specific name of the person nor of the rank of the leader-jobs, so long as he prove just and capable. "It is not true that there will always be strong men? What is the real difference between Stalin of Russia, and, let us say, the other Morgans? If we really get a new set-up here, would not exactly the

same sort of men be in power? And others? (*)

These two authors are agreed upon another point: - That the favorite form of government in America is some sort of active system; with Anderson, still a "democracy".

"No 'America first' allies, as yet. The Fascist thing is not yet in the minds of the average American... A danger to do the thing together in some way is still alive in us..."

.....
"If some one can go through with it - a Roosevelt or some other - if he can lead us into something new - the workers having a real chance - if he can do this without terror of revolutions - it's worth a shot, isn't it? Let's give this democracy taking another whirl yet." (****)

This note is even stronger in the last sketch in the book, telling of "The Return of the Princess". On her return from Russia she gladdens: - "Please, please, you have here, as

"Practical America" - Anderson - Scribner's Sons, N.Y. 1935

* - Intro. p. XV
* - Ibid. - p. XII
* - Ibid. - p. 107

yet, a democracy. Do not throw it away....Do not ever have a dictator....Do not set up the infallible one, the dictator." (*)

.....
 "In spite of all the injustices... the injustice to labor.....in spite of all, I feel something. There is the creeping fear over there. The creeping fear comes with the dictator.....There must be one strong land in the world to which no dictator comes.....(**)

Along with the firm faith that out of the democracy will arise the ideal ruler who understands, there is found the radical's "glorification of the worker", and the idealized motivation underlying labor; a hope that-"Some day, soon now, it will no longer be a disgrace to call yourself a worker here in America." (***)

The T.V.A. project shows Anderson the change in spirit of the working class:-

"I found in these men working on the T.V.A. something I have been hungry to find, men working at work they love, not thinking of money or promotion, happy men, laughing men. They think they are saving something. They think they are making something." (****)

Again, of the same plan:-

"Something new in American life is begun back there, and it mustn't be stopped. The feeling of men for men - desire to some day work for others. The T.V.A. may be a beginning." (*****)

Bitterly as Anderson denounces political regimentation, he just as ardently advocates 'regimentation of natural resources. "Any man who travels over this country and does not see everywhere the necessity for a new regimentation is blind. Individual liberty means, too much, liberty to destroy." (*****)

"Puzzled America" - Anderson- Scribner's Sons, N.Y. 1935

* p 278

' *** Ibid - p 12

' ***** Ibid - p65

** Ibid - p 279

' **** Ibid - p 61

'***** Ibid - p184

He is somewhat more explicit in the characterization entitled "Tough Babes in the Woods", a laudatory estimate of the CCC camps. The workers, boys from the cities and surrounding towns, have come into the Southern Appalachian hill country. They have been instructed in geography, history, and forestry, "a tremendous educational experiment."(*)

"Suppose," asks Anderson, "it should come down to this, that there is a plot on foot in America, men actually serious about it - a plot, let's say, to save America from the Americans."(**)

"Can there be dawning a new social view of physical America?" (***)

"What you dream of is a physical America controlled, plowing of the land controlled - this or that section of America to be permanently in forest - river flow control, floods controlled at the flood source."(****)

There is likewise present in this collection of stories evidence of the newer radical's glorification of the engineer and of the machine; despite the fact that the fast labor-saving machine is the "very thing that has apparently thrown life out of gear."(*****)

"Oh, the beauty and wonder of the modern intricate machine! There is always the old question - to make men rise in nobility to the nobility of the machines."(*****)

Besides the "Joy in Work" doctrine, Anderson seems to emphasize, with modern reformers, the accompanying increase of leisure, its proper use, with its attending happiness.

"Puzzled America" - Anderson - Scribner's Sons, N.Y. 1935

* p 78	' **** Ibid - p 72
** Ibid - p 72	' ***** Ibid - p 109
*** Ibid - p 73	' ***** Ibid - p 147

He is somewhat more explicit in the characterization entitled "Tough Babes in the Woods", a laudatory estimate of the CCC camps. The workers, boys from the cities and surrounding towns, have come into the Southern Appalachian hill country. They have been instructed in geography, history, and forestry, "a tremendous educational experiment." ("Suppose," asks Anderson, "it should come down to this, that there is a plot on foot in America, men actually serious about it - a plot, let's say, to save America from the Americans.") ("Can there be dawning a new social view of physical America?") ("What you dream of is a physical America controlled, plowing of the land controlled - this or that section of America to be permanently in forest - river flow control, floods controlled at the flood source.") ("****")

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"Praised America" - Anderson - Scribner's Sons, N.Y., 1935

* p 78	:	**** Ibid - p 78
** Ibid - p 78	:	**** Ibid - p 109
*** Ibid - p 78	:	**** Ibid - p 147

From the immigrant Scandinavian population of the Middle West, some Americans at least are learning that it doesn't cost so much to have a fairly good time. The town and the country have to get together. Half the affection felt for the Roosevelts, man and wife, was "due to the fact that the Roosevelts didn't surrender to gloom."(*)

So, again, the long-range view and the long-range planning; the necessity and the willingness to put up with temporary discomforts for the ultimate good; beauty and happiness in life, be it in leisure or at work; "a government that has again grown near to life"; such is the civilization that is pictured. As Anderson summarizes:-

"There are a good many signs nowadays that we are at the end of one stage of civilization and must pass into another. A good many men think that what must pass is the age of capitalism; that some of these days soon now all of the great trusts, the chain stores, the big mills, and factories and even the land must be taken over by the State. The age of individual opportunity to accumulate may be passing and if this is true it is going to be hard for the American to adjust himself." (**)

Maurice Hindus expresses this same sentiment about the American temperament, when he tells how Bernard Blackman, though he appreciated the fundamental rightness of the principles of the Russian Revolution, knew that it "had not the magic to render him fit for the harshness, the frenzies, or even the messianic raptures of Soviet life," because of "everything that went into his making in the prairie country of America".(***)

"Puzzled America"-Anderson-Scribner's Sons-N.Y.1935 p 233 *
 -Ibid-p 163 ! * "Moscow Skies-Hindus-Random House-N.Y.
 1936 - p 548 f

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Nataniel Hawthorne expressed this same sentiment about the American temperament, when he tells how Bernard Blackman, though he appreciated the fundamental rightness of the principles of the Russian Revolution, knew that it "had not the magic to render him life for the Russians, the French, or even the massless reptiles of Soviet life," because of "everything that went into his making in the prairie country of America." (***)

"Revised America"-Anderson-Scribner's Sons-N.Y. 1933 p 133 *
 "The End of the Road"-Hawthorne-Random House-N.Y. 1930 - p 133

What is the word for America? -"Let's give this democracy thing another whirl yet."

"There is at least a chance to set up the framework of a new thing. Be quiet! Wait! Don't push. Those who have had a strangle hold upon America have been served long enough."(*)

Most of them belong to the group that may be referred to as "discussers". They present thoroughly mass pictures of a civilization which they depict, but have little to offer of a constructive nature. Their mass is a great legion, but the tone of all of them is rather sinister, so that a few details about one will suffice to represent the type.

* "A WORLD I NEVER MADE" -- JAMES T. Farrell

This book, bearing around its cover an ochraceous black band which reads "Vindicated in Court! Now it can be sold", takes its title from a quotation from A.P. Whittier's "Last Poems": - "I, a stranger and afraid,
In a world I never made."

The author is heralded as "the best rejected in American life since Emerson and Whitman, and a stranger artist than either."(*) Five or six other prose volumes are equally laudatory. Boston booksellers have ordered two more.

Farrell is, without a question, a most worthy reader.
"Puzzled America" - Sherwood Anderson - Scribner's Sons, N.Y. 1935
* - p 11

the slum districts, showing places of all that is ugly,

* - Critical comment from "New York" - quoted on jacket of

What is the word for America? - "Let's give this name-

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MINOR NOVELISTS IN SIMILAR VEIN

What do some of the lesser literary lights of the American world of books have to say about the changing civilization?

Most of them belong to the group that may be referred to as "accusers". They present thoroughly nasty pictures of a civilization which they detest, but have little to offer of a constructive nature. Their name is almost legion, but the tone of all of them is rather similar, so that a few details about one will suffice to represent the type.

" A WORLD I NEVER MADE"--JAMES T. Farrell

This book, bearing around its cover an ominous black band which reads "Vindicated in Court! Now it can be sold", takes its title from a quotation from A.E.Housman's "Last Poems":- "I, a stranger and afraid,
In a world I never made."

The author is heralded as "the best reporter on American life since Dreiser and Lewis, and a stronger artist than either."(*) Five or six other press comments are equally laudatory. Boston booksellers have banned the novel.

Farrell is, without a question, a most vicious realist. His particular "case against society" is that it tolerates the slum districts, breeding places of all that is ugly,

* - Critical comment from "News Week"- Quoted on jacket of novel.

MINOR NOVELISTS IN SIMILAR VEIN

What do some of the lesser literary lights of the American world of books have to say about the changing civilization?

Most of them belong to the group that may be referred to as "reactionaries". They present thoroughly nasty pictures of a civilization which they detest, but have little to offer of a constructive nature. Their name is almost legion, but the tone of all of them is rather similar, so that a few details about one will suffice to represent the type.

"A WORLD I NEVER MADE"--JAMES T. FARRELL

This book, bearing around its cover an ominous black band which reads "Vindicated in Court! Now it can be sold", takes its title from a quotation from A.W. Howman's "Last Poems":-- "I, a stranger and afraid, in a world I never made."

The author is portrayed as "the best reporter on American life since Dreiser and Lewis, and a stronger artist than either." (*) Five or six other press comments are equally laudatory. Boston booksellers have banned the novel. Farrell is, without a question, a most vicious racist. His particular "case against society" is that it tolerates the slim dirtiest, preening places of all that is ugly.

* - Critical comment from "News Week" - Quoted on jacket of novel.

vile, and criminal. Into this environment his characters are born, through no wish nor power of their own. They are profane, unmoral, if not innately immoral. Religion, as practiced by them, is a superficial formality, futile as a guiding principle of life; a heterogeneous mass of fear, hypocrisy, and superstition. Drunkenness, poverty, and vice surround them. Ideals and high standards are scarce; in this story only Uncle Al has any worthwhile hopes and plans for himself and for his nephew, Danny. The other persons have spasmodic bursts of virtuousness, but, before long fall back into old habits and vulgarities.

Farrell makes the mistake that so many of his cynical type make, in that they paint their characters in such ugly colors that the reader wonders how any system, political, social, or economic, could hope to effect a change for the better among them or upon them.

As to a program for betterment; one could hardly expect to find one taking form in the mind of a writer who revels so in obscenity and pornography.

"A World I Never Made" -James T. Farrell- Vanguard Press, N.Y. 1936 (Seventh Printing)

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"JORDANSTOWN"--Josephine Johnson

Among these very modern "radicals", there are some who feel that there is a genuinely decent element in society that acknowledges the existent failings and evils, but that is not so ruled by sex that nothing else seems to occupy their waking hours. They do not gloss over the wrongs, but at the same time they exercise a reasonable amount of restraint in their word- picturing. Then, too, they have some opinions as to what might remedy matters. Such a one is Josephine Johnson, born in Missouri, in 1910; winner of the Pulitzer Prize in 1935, with her novel, "Now in November".

The scene of her story "Jordanstown" is a small border-town between "North and South, sourced by French, Swedish, German, and plain English stock. It had none of the beauty or fierce brutality of the South, but a starched and simple savagery of its own."(*)

"The religion of Jordanstown was neither corrupt with death and superstition, nor a direct fountain force toward life....The churches' religion lay above the town like a gentle fog, consoling and indifferent, and like a mild magnet drew the people in birth and marriage and death."(**)

The narrative centers around Allen Craig and his efforts to arouse a community to a consciousness of its obligations

"Jordanstown"-Josephine Johnson -Simon & Shuster, N.Y. 1937

* - p 6

** - Ibid - p 7

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to what might remedy matters. Such a one is Josephine John-

son, born in Missouri, in 1810; winner of the Pulitzer Prize

in 1935, with her novel, "How in November".

The scene of her story "Jordantown" is a small border-

town between "North and South", founded by French, Swedish,

German, and plain English stock. It had none of the beauty

or fierce brutality of the South, but a starchy and simple

savagery of its own. (*)

"The religion of Jordantown was neither corrupt with

death and superstition, nor a direct fountain force toward

life... The churches' religion lay above the town like a

gentle fog, consoling and indifferent, and like a mild mag-

net drew the people in birth and marriage and death. (**)

The narrative centers around Allen Gray and his efforts

to arouse a community to a consciousness of its obligations

"Jordantown"--Josephine Johnson - Simon & Schuster, N.Y. 1937

* - p 8

** - told - p 7

in dealing with those of its members who have a rather meager share of worldly comforts and necessities. He wants to make it possible for these people to live "a life with some meaning and dignity", not just to let them live because they were born. (*) He hopes to bring about this awakening through the power of the press, and therefore uses a small amount of money that has come to him as an inheritance, to purchase a local paper.

Craig realizes that, in order to attain any degree of success, he must first overcome the "triple barrier of race, fear, and ignorance" which keeps the different groups of inhabitants far apart. (**) There must be organization, and a realization that what benefits one group, in the end benefits all; Mrs. Phillips and her set must rid themselves of the feeling that there exists "a big space between two things that one can't ever bridge. On one side people like myself and Fred ... and on the other, the workers, the proletariat - this newspaper name you hear." (***)

"This is the thing which we must feel and understand:- The essential and important thing is the recognition of the dignity of every man. Until we go beyond traditional rights and theories, and recognize life as a thing inviolable in whomever manifest - until then we cannot make laws or plan with any real wisdom." (****) Such is Allen's belief.

"Jordanstown"- Josephine Johnson- Simon & Shuster, N.Y. 1937

* - p 126

! *** - Ibid - p 99

** Ibid - p 88

! **** - Ibid - p 95 f

in dealing with those of its members who have a rather narrow share of worldly comforts and necessities. He wants to make it possible for these people to live "a life with some meaning and dignity", not just to let them live because they were born. (*) He hopes to bring about this awakening through the power of the press, and therefore uses a small amount of money that has come to him as an inheritance, to purchase a local paper.

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"Jordantown" - Josephine Johnson - Simon & Schuster, N.Y. 1937
 * - p 128
 ** - p 128
 *** - p 128
 **** - p 128

All Allen Craig's idealistic hopes result in tragic failure; "the rust-covered god of precedent and tradition" (*) is too strong. Yet, at the death of Dave, an ardent worker who gave his life for the cause, Craig writes:-

"This is my testament in the hour of Dave's death:- We are not defeated nor silenced, nor penitent and full of doubts. I tell you, I believe still in the decency of men and in their courage. I believe that suffering is a perversion, and not a necessity. I believe that no man walks utterly alone, and that no man should have power willfully to give or to refuse the heritage of life to another. I believe that this is the only sanity, and not a chimera of the mind, or the clown-juggling of a dream. I believe that there are enough of all things for every man, and we shall not give up or be quiet. We shall not stop talking and give you peace. We shall go on planning and protesting and building until we see the earth again a great altar where fruit and grain wait as communion for all men." (**)

Here, in brief, doubtless, is the author's plan for a better world; her confession of faith.

"Jordanstown" - Josephine Johnson - Simon & Shuster, N.Y. 1937

* - p 69

** - Ibid - p258 f

" THE STRIKERS"--Goetze Jeter

One more voice from among these saner "Moderns", also raised in the cause of labor, will give further evidence that, as Wells maintains, many minds are now concentrated upon means and methods for bringing about a civilization based upon a "social philosophy".

Again the scene is America; this time in a shoe-manufacturing town. Jeter presents a decidedly impartial record of a strike in this town. All phases of the situation are placed before the reader; the unnecessary prolongation of the strike through the stubbornness and foolish pride of the representatives on both sides; the cruel battle of wits between the clever "company-man", and the not-so-clever organizer; the suffering among the families of sincere workers who meant only to obtain what they had been told was their rightful due; the evils engendered by enforced idleness.

After much general bloodshed, and a lynching thrown in for good measure, the strike is "called off", but, as Alice, the wife of one of the workers, fears, "it is not settled." (*) John, her husband, no sooner has returned to his job on the morning set for the recommencement of operations when he hears rumors of another "fight" between the newly-chosen union-leader and a fellow-worker. John's thoughts turn back to

* - "The Strikers"- Goetze Jeter - Frederick A. Stokes Co.,
N.Y. * 1937 - p 323

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— "The Strikers" — George Jeter — Frederick A. Stokes Co., N.Y. * 1907 — p. 328

his wife's remarks, and he too wonders. Could it be true that:-

"Strikes were an emotion, not a condition, and emotions would last as long as there were people left to feel them.... The strike was going on just as it had always been going on since the day Cain thought Abel was **more favored** than he was, and raised his angry hand against him.... and would go on and on, some place, as long as there were Cains left in the world, and innocent Abels, content with what they had, to embitter and provoke them."(*)

Is the situation, then, so hopeless? The reviewer of this novel asks:-

"Something is wrong somewhere. Who are these workers?"

"What do they want?"

"Can they be satisfied?"(**)

The solution is at least hinted at in the following incident in the story:-

The strike-organizer, not succeeding very well in obtaining concessions from the head of the factory in Waverly, has the brilliant idea that a sympathy-strike on the part of the workers in another plant of the company might force the owners to come to terms. The factory in Lakewood is chosen for the attempt.

Strikers from Waverly enter the town, parade the streets, and plan a "great mass-meeting" for the evening, which is to climax the program of "sympathy-arousing". The plan falls flat. Why? The "Lakewood Record" prints an editorial which

* "The Strikers"- Goetze Jeter- Frederick A. Stokes, N.Y. 1937 - p 328 f

** Ibid - Review of Cover of Novel

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* "The Strikers" - George Jeter - Frederick A. Stokes, N.Y.

1937 - p. 223

** Ibid - Review of Cover of Novel

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Certain younger shoe-workers who were interviewed expressed the view that their wages were satisfactory; why let outsiders try to disturb matters? They had inherited this fine factory from the preceding generation who had taken pride in its upbuilding. Both young and old were proud of the prestige that this fine plant gave to the town.

Fair wages, fair treatment, no suspicions about secret dealings and withheld profits; an honest day's work for an honest day's pay; leisure and the means to enjoy it after the day's toil; all these things the Lakewood employees felt that they had. Why should some outside busybodies try to make trouble? (*)

A good part of the story, however, occupies itself with the tragedy that comes where the opposite conditions prevail. Honest labor, it would seem, is just as likely to be betrayed by its organizers as by its exploiters. It must possess almost clairvoyant powers to distinguish friend from foe.

* "The Strikers" * Goetze Jeter- Frederick A. Stokes - N.Y. 1937 - pp 211 & 217

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John Dos Passos--Charles Yale Harrison--Michael Gold

This trio, American born, are definitely associated with the radicalism engendered by actual war experiences, or by the revolutionary events that occurred during that war period, 1914 to 1918. Calverton considers them the outstanding authors among the group that he designates as "the new radicals in American literature".(*) Dos Passos and Harrison served in the Great War; Michael Gold has fought battles for the cause of labor.

THE RADICAL'S CONDEMNATION OF WAR

Of this school of writers it is said that "they show a decided reluctance to employ any terms that might imply they are taken in by ideal values - a post-war phase of débunking fever." (**) This statement might help to explain their vicious anti-war attitude. No romanticism in their accounts.

Charles Yale Harrison occupies himself principally with the question of the why and wherefore of wars. His book, "Generals Die in Bed", is a satirical arraignment of a civilization that allows such catastrophes to happen. The hypocrisy of religious folks, the greed of profiteers, the favors to the higher-ups, at the expense of the ordinary

* V.F. Calverton-"The Liberation of American Literature"
Scribner's-N.Y. 1936 - pp461 ff

**"The 20th Century Novel"-Jos. Warren Beach-Century Co. 1932
p 532

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* V.F. Calverton--"The Liberation of American Literature"
Scribner's--N.Y. 1933 - pp481 ff

**The Good Century Novel--Jas. Warner Benson--Century Co. 1933

fighting man, all come in for a share of bitter criticism. The picture is so horrible that the author doubtless hopes his efforts will inspire the reader to use his influence to make such tragedies impossible.

Dos Passos' two earlier works treat the same topic. In "One Man's Initiation", Martin Howe, the young man who is "initiated", is talking with his companion:-

"Think of all the oceans of lies through all the ages that must have been necessary to make this possible! Think of this new vintage of lies that has been so industriously pumped out of the press and pulpit. Doesn't it stagger you?"

Soldiers on the way to the front cry:- "Down with war! Who can sing the Internationale?" (**)

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Lying in the shadow of a beautiful Renaissance abbey, waiting for orders, Martin asks, in despair:-

"God! If there were somewhere nowadays where you could flee from all this stupidity, from all this cant of governments, this hideous reiteration of hatred, this strangling hatred!" (***)

"Three Soldiers" hits at the spirit-destroying "war-machine", be it an actual mechanical device, the guns, the transport-trucks, the troop-trains, or the "organization"-drill, discipline, arbitrary punishment, and other injustices. The three men who give the significance to the title, are each in turn ground down by the Machine; all had been waiting for the "great revolution" among the armies of the world, when all the powerful warlords of the old civilization would have to come to terms with the proletarian soldiery and all would be well; one phase of the "World Revo-

"One Man's Initiation"-John Dos Passos- Geo. Allen & Unwin, ltd.
London-1917 -*p 25

**Ibid - p 38

*** Ibid - p 44

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Don Passos' two earlier works treat the same topic.

In "One Man's Infatuation", Martin Howe, the young man who is "infatuated", is talking with his companion:-

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Soldiers on the way to the front cry:- "Down with war! Who can stop the imperialists?"
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"One Man's Infatuation"-John Don Passos - Geo. Allen & Unwin, Ltd. London-1917 - *p 25
World - 1917 - *p 25

lution" in which these writers place so much hope.

This anti-war sentiment crops out in two other novels by Dos Passos. In "42nd Parallel" we find the contention that war is of the capitalists, by the capitalists, for the capitalists in these words:-

"It's the plot of the big interests , Morgan an' them, to defeat the workers by sending 'em off to the War. Once they gets you in the army, you can't howl about civic liberty or the Bill of Rights. They can shoot you without trial."(*)

"1919" ends with the most gruesome and unforgettable bit of anti-war propaganda that it would be possible to find in all literature. It is entitled "The Body of An American", and it relates the happenings at the burial of the Unknown Soldier. With most cruel satire it plays the grand language of the orators against the realistic description of events at the death of the soldier, and of his musings on the way to the ceremony.(**)

Dos Passos has developed a strong social consciousness. He claims that he is not a Communist, but that he sympathizes in every way with Soviet Russia, and with the workers of the world. He was arrested, in Boston, as a picket during the Scarpa-Fantelli disturbances, and put into the same cell

* "42nd Parallel" - Dos Passos - Harper Bros. N.Y. 1930-
p 422 f

** "1919" - Dos Passos - Harcourt, Brace & Co. N.Y. 1932
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p 428 f
** "1919" - Dos Passos - Harcourt, Brace & Co. N.Y. 1932
pp 423 to 425

THE SOCIAL NOVELS OF JOHN DOS PASSOS

John Dos Passos has a considerable number of literary works to his credit. He has ventured into the field of the essay, the drama, and the novel; in addition, he has one volume of verse, two hundred and sixteen pages of colorful and highly picturesque poetry.

Just as varied is his life. He was born in Chicago in 1896; in his childhood he was taken by his parents to a number of foreign countries; he was educated at Harvard, graduating "Cum Laude" in 1916; he went to Spain to study architecture; at the outbreak of the World War, he joined ambulance corps of different nations of the Allies; finally he served with the U.S. Medical Corps as a private; at the close of the war, he did newspaper work abroad - a wide range of experiences that accounts for the cosmopolitan nature of his writings.

Dos Passos has developed a strong social consciousness. He claims that he is not a Communist, but that he sympathizes in every way with Soviet Russia, and with the workers of the world. He was arrested, in Boston, as a picket during the Sacco-Vanzetti disturbances, and put into the same cell as Michael Gold, of whom more will be told later. (*)

* "Living Authors" - Dilly Tante - H.W. Wilson, N.Y. 1931
(Life of Dos Passos)

What is his position as a reform advocate? One critic says of him:-

"He is in close touch with the labor movement.... He does not distort his art with the bias of social theory... He shows us the labyrinth in which we wander so hopelessly; but as for the way out, he hardly more than suggests that it may exist."(*)

The books that may be classed as "social novels" are four in number. The first, "Manhattan Transfer", ranked as a "best seller" for a considerable time. The remaining works are meant to be a "Trilogy", giving an exact picture of an epoch, not necessarily in detail, but in spirit.(**) Their titles are as follows:- ^{The} "42nd Parallel"; "1919"; and "The Big Money".

The tone of these novels is very similar; and the tone is not one of refinement. The pages are copiously sprinkled with profanity, sexuality, and obscenity. The same thought might be inserted here, as was expressed in the case of James T. Farrell and his works:- How much does such emphasis on the animalistic tendencies of humanity contribute to the cause of the proletariat? Does it inspire confidence in its capacity to govern itself, not to speak of others, wisely and well, without some of the checks and balances that authors of this creed look upon as outdated?

The ways out that he suggests are not very different

* - "The Twentieth Century Novel"-Jos. Warren Beach- The Century Co., N.Y. 1932 - p 445

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* - "The Twentieth Century Novel" - Jos. Warren Beach - The Century Co., N.Y. 1932 - p. 442
** - "Living Authors" - Dilly Tante - H.W. Wilson, N.Y. 1931 (Pos

from those of most of these new radicals, and that is as it should be. His novels show decided evidence of his pro-Russian sympathies. Throughout the narrative, and especially in the biographies that are inserted every so often, he writes in highly laudatory terms of all who espouse the cause of Russia, and in a decidedly caustic vein of those who represent the conservative element, or the capitalistic viewpoint. In "1919" are found several quotations from the "Communist Manifesto", serving as topic sentences for the sections telling of Ben Compton's fight against the interests that exploit labor.(*)

In "42nd Parallel" occurs the statement, "A man's first duty's to the workin' class".(**) That remark rather explains the reasoning that runs through this whole group of novels, whenever the theme of the story is labor and its problems. In two of the biographies referred to above, that break into the narrative, yet are intended to supply atmospheric background, Dos Passos satirically describes examples of a process that might be called the "mechanization" of labor. One of these, "The American Plan", tells of the nerve-wracking speed-up system of Frederick Winslow Taylor; the other, picturing similar conditions in the Ford factories, is entitled "Tin Lizzie". (****) Labor must organize to combat such injustices.

* "1919"-Dos Passos-Harcourt, Brace & Co. N.Y. 1932-pp423- 452

** "42nd Parallel"-Dos Passos- Harper Bros. N.Y.-1930- p 105

*** "The Big Money" " " -Harcourt, Brace, N.Y.-1936 pp19-25

**** Ibid - pp 47 - 57

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In "48th Parallel" occurs the statement, "A man's first duty is to the working class." (**) That remark rather explains the reasoning that runs through this whole group of novels, whenever the theme of the story is labor and its problems. In two of the biographies referred to above, that break into the narrative, yet are intended to supply atmospheric background, Ben Compton satirically describes examples of a process that might be called the "mechanization" of labor. One of these, "The American Plan", tells of the nerve-racking speed-up system of Frederick Winslow Taylor; the other, picturing similar conditions in the Ford factories, is entitled "Tin Lizzie". (***) Labor must organize to combat such injustices.

* "1918" - Ben Compton - Harcourt, Brace & Co. N.Y. 1932 - pp. 422-423
 ** "48th Parallel" - Ben Compton - Harper Bros. N.Y. 1933 - p. 102
 *** "Tin Lizzie" - "Harcourt, Brace & Co. N.Y. 1933 - pp. 102-103

A pretentious plan of such organization was the underlying idea of Big Bill Heywood's I.W.W., which is highly praised in the first novel of the trilogy. (The organization known as the I.W.W. originated in Chicago in 1904. It was to establish an Industrial Democracy, with a platform calling for one big union to take possession of the earth and the machinery of production and to abolish wages.)(*)

Dos Passos, through his characters, makes a number of references to the Great Revolution of the near future, that will purify the world atmosphere, and clear away all capitalistic fog and misery.

Again is promulgated the principle that the individual is subordinate to the cause. That is indicated, for example, by this incident related in "The Big Money":

The occasion is the eve of the Sacco-Vanzetti execution. Stevens, an ardent Sacco-Vanzetti sympathizer, says:-
 "It doesn't matter whether they are saved or not any more,
 it's the power of the working class that's got to be saved."^(**)

Another plank in the new radical's reform program is likewise very prominent in these novels; that is the belief in the loosening of the marriage bond. In fact, promiscuity might almost be looked upon as the "design for living" in all Dos Passos' writings.

In a line with this ideology there is the antipathy

* Encyclopedia - Wm. Wise & Co. N.Y. 1937

** "The Big Money"-Dos Passos-Harcourt, Brace, N.Y. 1936-p 458

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* Encyclopedia - Wm. Wise & Co. N.Y. 1937
 ** "The Big Money" - Dos Passos-Barnes, N.Y. 1932 - p. 456

against formal and conventional religion. An instance of this feeling is the sentiment expressed in the biography of Luther Burbank, in "The 42nd Parallel":-

"He was one of the grand old men until the churches and the congregations got wind that he was an infidel and believed in Darwin.

Luther Burbank had never a thought of evil

.....
But he brushed down a wasp's nest that time;
he wouldn't give up Darwin and Natural Selection
and they stung him and he died
puzzled....." (*)

As might be gathered from what has been said so far, the Bible is not the foundation upon which the characters in these novels build their code of life. Instead, they consult Karl Marx's "The Communist Manifesto", Bellamy's "Looking Backward", and Veblen's "The Theory of the Leisure Class"; books that are evidently found in the collections of all the radical reform element.

So Dos Passos goes on, picturing for his readers the constant, and, under existing conditions, decidedly one-sided struggle between the "haves" and the "have-nots". He makes much of the alternatives pointed out by Thorstein Veblen:-

.....
" a warlike society strangled by the bureaucracies of the monopolies forced by the law of diminishing returns to grind down more and more the common man for profits,

or a new matteroffact commonsense society dominated by the needs of the men and women who did the work and the incredibly vast possibilities for peace and plenty offered

* "The 42nd Parallel"- Dos Passos-Harper Bros.N.Y.-1930- 83

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this feeling is the sentiment expressed in the biography of

Robert Burns, in "The Grand Parallel":--
"He was one of the great old men until the churches
and the congregations
got wind that he was an infidel and believed
in Darwin.
Robert Burns had never a thought of evil
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But he brewed down a vessel's worth that time;
he wouldn't give up Darwin and Natural Selection
and they stung him and he died
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"A warlike society struggled by the suppression of
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invariably vast possibilities for peace and plenty offered
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"The Grand Parallel" - New Passos-Garner Bros. N.Y. - 1930 - 53

by the progress of technology."(*)

It would seem that he, like Veblen, had high hopes that something worthwhile might have resulted from the Great War; but, "At Versailles allies and enemies, magnates, generals, flunkey politicians were slamming the shutters against the storm, against the new, against hope.....

"the last puffs of the ozone of revolt went stale in the whisper of speakeasy arguments." (**)

He may believe, with Ben Compton, that "the revolutionary labor movement's just beginning in this country. The tide's going to turn." (***)

It is interesting to note that Dos Passos, like H.G. Wells, expresses the opinion that Woodrow Wilson had visions of the fundamentals of a "World State"; but he, like all the others in power, fell short of his opportunities, according to both these authors. (****)

NOTE:- This paper does not touch upon the peculiar style of writing of some of these radicals. However, lest the unusual sentence arrangement, the run-together spelling, the references to biographies, and other inserted passages might prove confusing, a word upon this subject might make

* "The Big Money" *Dos Passos-Harcourt, Brace-N.Y.1936-
p 101 f

** Ibid - p 103

*** Ibid - p 444

**** "1919" *Dos Passos-Harcourt, Brace-N.Y.1932- pp 241-250
p 375

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something worthwhile might have resulted from the West War;
but, the Versailles allies and enemies, masters, generals,
financial politicians, were attacking the structure against the
storm, against the new, Against hope.....
"The last fruits of the chaos of revolt were still

in the grasp of spontaneous movements. (3)

On my arrival, with the Lenin, that the revolution-
ary labor movement's just beginning in this country. The
Lenin's reply to me. (4)

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* The Big World, Lenin's Movement, 1918-1919, W.Y. 1938

1918 - p. 103
1918 - p. 104

1918 - p. 103 - W.Y. 1938 - p. 103-104
p. 105

some of these points more understandable.

Dos Passos writes in the "stream-of-consciousness" technique, with interpolations of most satirical "biographies", and bits headed "Camera Eye" and "Newsreel". These inserts build up a mood. An explanation by the author himself, on the jacket-cover of one of his novels, tells that "the Camera Eye" gives his own memory of the events and the years recorded in the novel; the "Newsreels" are employed to set down the headlines, speeches, songs, and slogans of the day. The biographies tell of the men whose theories or acts in some way color the trend of events that are to follow.

Beach, in "The Twentieth Century Novel" says of this style:—"It is highly appropriate to the general razzle-dazzle of our confused and mechanical existence, and causes little difficulty to an interested reader."(*)

It is influenced by the "cut-back and dissolving views of the motion picture, and is justified by the fact that times, places, persons, and moods are more or less interchangeable."(**)

* "The Twentieth Century Novel" (Studies in Technique) -1932

Jos. Warren Beach - The Century Co., N.Y. p 523

** Ibid - pp 525 & 528

MICHAEL GOLD

THE APOSTLE OF THE PROLETARIAT AND OF PROLETARIAN LITERATURE

The third and last member of the trio of "New Radicals" is Michael Gold, of whom it might almost be said that he has made the worker and his cause an all-pervading religion. In prose, in the drama, in poetry, by means of "Workers' Chants", he pleads for them, and tries to arouse active participation in their favor.

Born on the East Side of New York in 1896, the year, also, of Dos Passos' birth, he, too, has had an eventful life. At the age of twelve he went to work. He drifted to many cities in search of jobs; spent several years in Boston, where, as he states, he became a Radical. He summarizes his career as follows:—"I have worked on thirty-six jobs entailing manual labor, and on twelve newspapers. I was chased by the cops in about forty street demonstrations and have helped in about twenty strikes." He now feels that writing is the means by which he can best contribute to the World Revolutionary Movement. (*)

He preaches a militant doctrine - "Organization" and "World Revolution"! He himself has turned Communist, and he rejoices that many of the writers of the proletarian

* "Living Authors"- Dilly Tante-H.W.Wilson-N.Y.1931 -Life of Michael Gold.

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THE ABOLITION OF THE PROLETARIAT AND OF PROLETARIAN LITERATURE

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Born on the East Side of New York in 1905, the year, also, of Ben Sachs' birth, he, too, has had an eventful life. At the age of twelve he went to work. He drifted to many cities in search of jobs; spent several years in Boston, where, as he states, he became a Radical. He summarizes his career as follows: "I have worked on thirty-six jobs entailing manual labor, and on twelve newspapers. I was chased by the cops in about forty street demonstrations and have helped in about twenty strikes." He now feels that writing is the means by which he can best contribute to the World Revolutionary Movement. (=)

He preaches a militant doctrine - "Organization" and "World Revolution"! He himself has turned Communist, and he rejoices that many of the writers of the proletarian "Living Authors" - Billy Tante-W.W. Wilson-N.Y. 1931 - like of Michael Gold.

school are communistic, and that their works are forcing an entrance into the United States, "the last fort of Capitalism".(*)

Here is his comment upon the new "proletarian school":-

"The old type literature was written by members of the upper classes, who pictured the worker as some strange brute savage living in the subcellars of life. Now that the workers of the world have made themselves felt in the turn of events, all that is different. A proletarian literature has come to the fore. It is the main current in Soviet Russia, it is one of two main streams in Japanese thought. It is strong in China, in India, and strong in Germany and Middle Europe."(**)

Since his turn to journalism, as leading spirit of the editorial staff of "The New Masses", a radical periodical, he has continued to champion this type of literature. His magazine claims to be exclusively proletarian, aiming to make its appeal to the workers, instead of to the intelligentsia. It is one of the very few periodicals of this type that functions in the field of creative literature, and proposes that its columns will serve as a training ground for budding proletarian writers. This is the gist of some of the advertising matter found in the pages of this magazine.

The novel by which he will be known is the auto-biographical "Jews Without Money". In it Gold presents an ultra-realistic picture of life in the Jewish quarter of New York, with all of its vileness, its viciousness, its superstitions, and its traditions. Towards the end of the somewhat too mel-

* & ** -"120 Million"- Michael Gold- 1929- International Pub. Co. N.Y. Foreword.

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* & ** - "180 Million" - Michael Gold - 1933 - International Pub.

Co. N.Y. Foreword.

ancholy tale is found this note of despair:-

"Jobs, jobs. I drifted from one to the other without plan, without hope. I was one of the many. I was caught like my father in poverty's trap. I was nothing, bound for nowhere...."

Then the ray of hope . He hears a soap-box orator on the East Side proclaim that "out of the despair, melancholy, and hopeless rage of millions, a world movement had been born to abolish poverty."

"I listened to him.

"O workers' revolution, you brought hope to me, a lonesome suicidal boy. You are the true Messiah. You will destroy the East Side when you come, and build there a garden for the human spirit.

"O Revolution, that forced me to think, to struggle and to live.

"O great Beginning!"(*)

Organize! Fight for what rightfully belongs to you! That about summarizes Gold's reform program, as indicated in his works of fiction. In "The New Masses" he hammers away on the same theme, somewhat more explicitly, to be sure. He particularly appeals to the Middle-Class workers. He warns them not to hide behind the excuse that "human nature can't be changed", for, continues he, "it has been changed in Russia."(**) But - "to have the fruits of a revolution, one must accept its discomforts and difficulties."(***)

There is, contends Gold, a Fascist tendency to discredit revolutions developing in America. Therefore, he

* "Jews Without Money"-Michael Gold- Liveright Pub. Corp. N.Y.1930 & 1935 - p 309

** "The New Masses" - N.Y. July 2, 1935

*** Ibid - April 28, 1936

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*** Ibid - April 28, 1933

writes an article with the Russian-looking title, "Satevepost and Revolution", in which he attacks such policies. The ending is a sort of "Call to Attention":-

"America was built by the people and belongs to the people; and to hell with King George and all slave-owners, past and present! Wake up, Daughters of the American Revolution! The Hessian is at our gates!" (*)

All through his writings Michael Gold is much more the relentless propagandist than is either Dos Passos or Harrison. He calls to arms continuously. He limits his scope, but he inculcates his theories and doctrines within the minds of his followers with all the zeal of a dictator. These lines from "120 Million", quoted in closing, may be born in mind as the keynote of his teachings:-

"Fellow workers! We can never be beaten, for we are the workers on whose shoulders rest the pillars of the world! In our hands are the tools by which life is carried on!

.....
 "We are soldiers in the class war which is finally to set mankind free of all war and all poverty, all bosses and hate. Workingmen of the world unite; we have nothing to lose but our chains; we have a world to gain!"(**)

* "The New Masses" -N.Y. April 28, 1936.

** "120 Million"-Michael Gold- International Pub., N.Y.1929
 p 39

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THE OLD GENERATION TRIES TO UNDERSTAND THE NEW

In closing it seemed interesting to analyze a book in which the author shows, not an entire world, nor even a group of strong opposition forces in conflict with the new ideal; but one man, "THE LATE GEORGE APLEY", who, in his letters, records his sincere efforts to understand and to evaluate a new civilization.

Skimming over the intimate details in the lives of the earlier Apleys, when it was an all-important duty to mingle with just the right people; when "there was no such thing as labour trouble at Apley Falls, because there were no such things as unsound ideas, and no desire for shoddy luxuries; (*) when it was a greater sin to turn traitor to your class, than to refuse to take a stand for the common good; (**) when it was considered advisable to form a "Save Boston Society" to prevent the later immigrants (in this instance, the Irish Catholic group) from usurping the power of the first families of Boston; (***) we shall occupy our attention with the George Apley and his two grown-up children.

The serio-comic note struck by the author, John P. Marquand, from the very first, and continuing throughout the

"The Late George Apley"-John P. Marquand- Little, Brown & Co.
Boston - 1937

* - p 23

** Ibid - p 149

! Ibid - p 186 ***

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Idid - p 188 ***

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entire book enables the reader, by means of comparison and contrast, to build up a picture of the author's ideal civilization.

Quite in contrast to the modern abolition of class barriers are George Apley's class loyalty and his family allegiance. The right ancestry is absolutely the pass-word to everything; the family honor must be upheld, even when it entails hypocrisy or outright lying to do so. Not until his two children have proven to him that they believe differently, and until he himself has had dealings with members of a group other than those of his own restricted circle, does he actually appreciate the fact that these people, too, are kindly and human, and that they have a bit of family pride of their own.

The freedom of intercourse between the younger members of both sexes is absolutely bewildering to one who had been brought up in an age of chaperons. Even more so are the subjects that are discussed by them in public. Freudian psychology is a new and frightening field for him. The new literature shocks at first, but Apley tries hard to appreciate its artistic value. (*) His idealization of war-service is rudely shattered upon the return of his son John from overseas. (**)

Emerson's "Self-Reliance" disturbs his thinking. His life work seems rather ineffectual. He wonders why, and

* "The Late George Apley"- J.P.Marquand- Little, Brown & Co.
Boston - 1937 - p 332

** Ibid - Chapt. XXV

entire book enables the reader, by means of comparison and contrast, to build up a picture of the author's ideal civilization.

Quite in contrast to the modern abolition of class barriers are George Agley's class loyalty and his family allegiance. The right ancestry is absolutely the past-word to everything; the family honor must be upheld, even when it entails hypocrisy or outright lying to do so. Not until his two children have proven to him that they believe differently, and until he himself has had dealings with members of a group other than those of his own restricted circle, does he actually appreciate the fact that these people, too, are humanly and human, and that they have a right to family pride of their own.

The freedom of intercourse between the younger members of both sexes is absolutely bewildering to one who has been brought up in an age of chaperons. Even more so are the subjects that are discussed by them in public. Freedom psychology is a new and frightening field for him. The new literature knocks at first, but Agley tries hard to appreciate its artistic value. (*) His idealization of war-service is (*) (*) (*) shattered upon the return of his son John from overseas.

Emerson's "Self-Reliance" disturbs his thinking. His life work seems rather ineffectual. He wonders why, and

* The Late George Agley - J.P. Mansfield - Little, Brown & Co.
Boston - 1937 - p. 328
** Ibid - Chap. XXV

he muses:-

"The difficulty seems to have been that something has always stepped in the way to prevent me. I have always been faced from childhood by the obligation of convention, and all of these conventions have been made by others, formed from the fabric of the past. In some way these have stepped in between me and my life. I had to realize that they were designed to do just that. They were designed to promote stability and inheritance. Perhaps they have gone a little bit too far."(*)

Surrounded by family portraits in the library of his home he reflects;-"Memory and tradition are tyrants of our environment; you cannot be very radical when you see Moses Apley's face."(**)

He tries hard to sympathize with the "cry for happiness" of this younger generation, and chides them for not realizing that "happiness comes only by indirection, and that it can never exist by any conscious effort of the will."(***)

Marquand here inserts an opinion. He has faith that the young generation of today is giving every indication of following a path that has an element of kindliness, a keen concern for the good of others, an uncompromising honesty."(****)

Admitting that humanity is more akin than he had formerly believed, George Apley cannot get entirely away from the conviction that some are more fit to rule than are others; that that chosen class, small though it be, has a responsibility to society in general, both as regards principles

"The Late George Apley"-J.P.Marquand-Little,Brown & Co.
Boston - 1937

* - p 343

** Ibid p 345

! *** Ibid - p 345 f

! **** Ibid - p 297 f

the answer-

The difficulty about it is that we have not yet decided
how to proceed in the way of the answer. It is not
very much more than a question of the relation of the
answer to the question. The answer is not a question of
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of action, and a wise use of wealth."(*) It is necessary for that class to live unostentatiously, as the future of all educational and philanthropic institutions rests upon their shoulders. One of the first Apleys had said:-"From the time of the Roman Empire down, indulgence in the externals of wealth has never benefited a community."(**)

So George Apley dies, with firm faith that his son will carry on. His last letter to him contains a "Polonius-like" code of behavior shot through with old conventions; and this admonition:"I have noticed that you are interested in certain social questions. Be sure to deal with these very lightly, if at all, better not at all. You must understand that the Berkley Club and the Province Club are havens of refuge where no one wishes to be emotionally disturbed."(***) The old order changes with difficulty! He had once written to his son:-"You are a part of this new Frankenstein-like world which will always be a little bit beyond my powers of comprehension."(****)

Despite Marquand's exposure of the foibles and deep-seated traditions that belong to a passing generation, he seems to leave the impression that there were some worthwhile standards in the old code of life; the super-individualistic viewpoint- a kind of "I and my family-right or wrong!" state of mind was the root of much of the evil.

"The Late George Apley"-J.P.Marquand-Little,Brown & Co.
Boston - 1937

* p 331

** Ibid - p11

! *** Ibid - p353

! **** Ibid - p328

PART THREE

COMMENTS FROM THE CONTEMPORARY PRESS

How much faith should have been put in the forecasts and warnings of these radical reformers? Have any of their visions taken shape in reality?

First of all, there is Russia, with the Proletariat in control. The account given by Maurice Hindus may be found in duplicate in any newspaper report of today. The worker and the machine are in the ascendancy. A "World State" of workers was advocated in Stalin's call to the laboring classes everywhere, only recently published in the press.

"Youth Idolization" is rampant in all dictator-ruled countries. "Youth Movements" have come to the fore in America.

"Co-operatives" are being tried in Europe; in Greenbelt, Maryland; in New Jersey; and even in conservative Vermont.

Social origins count for little or nothing. A cobbler's son rules Russia; an Austrian-born painter is striding over Europe; an ex-newspaper editor holds the world at bay with his Fascist organization.

Religion is fighting for a return of control in the affairs of mankind. A personal and a social gospel in

close alliance is promulgated. Witness the six economic standards approved by the Oxford Movement:-

1. Childhood and youth should be protected from economic exploitation.
 2. Society should make vocation such that everyone may be a Christian in his daily work.
 3. Barriers of class and race should be razed.
 4. The sick and aged should be provided for, and the family protected as a social unit.
 5. The resources of the earth are the gifts of God to all his children, and should be utilized and conserved accordingly.
 6. Individual property rights (in land, for instance) must not be emphasized without regard to their social consequences, or without regard to the contribution which the community makes in the production of all wealth.
- (Boston Transcript - August - 1937)

The Catholic conference in the fall of the same year decries the breakup of spiritual unity, and points out "that men and women are not dumb cogs in some human-made machine, but creatures made by a personal, intelligent, eternal deity, to whom they owe obedience and a report of each life's work." (Boston Transcript - Sept. 1937)

More and more, natural resources are being controlled for the common good. Government is stepping into all phases of private life.

In relation to the so-called "Dictator Bill" proposed in Congress last March, an editorial warns against such tactics on the part of the Chief Executive, and ends with these words:- "If it (public opinion) fails at this moment, America will not much longer be able to say, 'It Can't Happen Here!'" (Boston Transcript-Mar. 29, 1938)

those affairs is recommended. Witness the six members

standard approved by the Board of Directors.

1. Children and youth should be protected from

sexual exploitation.

2. Society should make certain that everyone has

as a Christian in his daily work.

3. Parents of child and youth should be trained.

4. The child and youth should be protected from

family protection as a social unit.

5. The responsibility of the child and youth of God is

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6. Individual property rights (in land, for instance)

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for the common good. Government is stepping into all phases

of private life.

In relation to the so-called "Proctor Bill" proposed

in Congress last March, an editorial wrote against such

action on the part of the Chief Executive, and said also

these words: "If it (public opinion) fails at this moment,

America will not only suffer but will be able to say, 'It can't say'

Ben Hurst" (Boston Transcript-March 22, 1936)

On all sides is heard the doctrine of the "Totalitarian State". The suffering or the death of an individual is of no consequence at all, if thereby the State be benefited or saved. Everywhere there are "purges" so justified by the guilty parties.

It cannot yet be said, however, that "all competition is for distinction, appreciation, and self-approval, and not for mutual injury; nor that the world, instead of being divided among territorial Great Powers, became divided among functional Great Powers."(*)

The World State in which "no man need be less nor live less than his utmost; when there is occupation without servitude and leisure without boredom" is still something to be looked forward to.(**)

* "Thesis" - p 11

** Ibid - p 12

In all things we have the doctrine of the "individual-
ism" of the West. This is the doctrine of the individual
is of no consequence at all, if thereby the state is bene-
fited. Everywhere there are "persons" or "individuals"
in the public sphere.
It is the doctrine of the state, however, that "the individualism
is the individual, the individual, and the individual, and
not the social interest; not that the world, instead of being
divided into individual and social interest, is divided
among functional groups." (p. 10)
The public sphere is that in which we have the five
last and the worst that there is recognized almost cer-
tainly and before it is not even a still something to
be found (p. 10) (p. 10)

SUMMARY

So one might continue, but the repetition would soon become monotonous. Always the "Great Revolution", the hope of the Proletariat. Not all writers are agreed as to exactly what that revolution is to bring about, except a reversal of the relative positions of the so-called "haves" and of the "have-nots". They all prophesy a redistribution, on a fairer basis, of the world's goods. All insist that the wealth is present in nature, and that unemployment and dire poverty are the unpardonable evils of a capitalistic system that should be overthrown. A readjustment is necessary. As Sherwood Anderson has said:—"Those who have had a strangle hold upon America have been served long enough."(*)

There is a strong anti-war spirit prevalent in all the writings of these men and women; a conviction that wars, as they have been waged, are of the capitalists and for the capitalists. The only justifiable war is that waged for the workers and by the workers in their attempts to obtain their rightful dues.

There is the constant plea for "organization" of the proletariat, and of the middle class worker; for a unity of purpose between what are known as "white-collar" workers, as well as among the straight "industrialist groups".

THEORY

So one might conclude, for the revolution which was
 become spontaneous. Always the "Great Revolution", the
 of the proletariat. For all things are subject to
 only want that revolution is to bring about, except a re-
 versal of the relative position of the so-called "bourgeois"
 and of the "proletariat". For all property is revolutionized,
 on a future basis, of the world's goods. All labor that
 the world is present in nature, and that encompasses the
 life power, and the indispensable will of a capitalist
 system that should be overturned. A revolution is neces-
 sary, as history has shown and will show, and have had

a complete hold upon America have been served long enough. (1)
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There is the constant plea for "organization" of the
 proletariat, and of the middle class workers for a unity
 of purpose between what are known as "middle-class" workers
 as well as among the "proletariat" industrial groups.

There must be evident a willingness to undergo temporary discomforts if the ultimate end is of lasting benefit to all co-workers.

Formal religion is attacked, directly or indirectly, by all. The conventions of society that have to do with the status of and with the relations between the sexes are set aside. Much faith is placed in the innate goodness of man. Civilization will have attained a high level of development when, as these authors feel, "regulation from without, arbitrary and punitive, will gradually become unnecessary; altruism, self-pride, and self-reliance will be the controlling motives of life."(*)

The form of government under which all these reforms might thrive is not clearly defined. Only Sinclair Lewis and Sherwood Anderson affirm that, definitely, they cannot do so under dictatorships. There seems to be more of a suggestion that an ideal leader, under whatsoever name he might be known, would be accepted, obeyed, and faithfully followed.

A co-operative society, a world-outlook, long-range planning, a removal of barriers of "race, creed, fear, and ignorance"- all these are advocated.(**)

An increase of leisure, and the intelligent and beneficial use of it, along with a "joy in work" attitude, are other phases of this new awakening.

A different measuring-staff for success is to be ev-

There must be evident a willingness to sacrifice temporary
discomforts if the ultimate end is of lasting benefit to
all co-workers.

Personal freedom is attached, directly or indirectly,

by all. The conception of society that have to do with

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of man. Civilization will have attained a high level of

development when, as these authors feel, "propaganda from

without, arbitrary and punitive, will gradually become in-

necessary; criticism, self-criticism, and self-criticism will be

the controlling motive of life." (2)

The form of government under which all these reforms

might thrive is not clearly defined. Only certain basic

and essential features are given, namely, that democracy

be so under all circumstances. There seems to be more of a con-

fusion than an ideal leader, under whatever name or title

be known, would be accepted, obeyed, and faithfully followed.

A co-operative society, a world-council, long-range

planning, a removal of barriers of race, creed, color, and

ignorance - all these are suggested. (3)

An increase of leisure, and the intelligent and bene-

ficial use of it, along with a "joy in work" etc., are

other phases of this new awakening.

A different meaning-stuff for success is to be ev-

ident. The accumulation of money or of other personal wealth must no longer be the ruling passion. The emphasis is upon an education that has "social psychology" as a basis. Through education most of these changes are to be fostered.

The consensus of opinion seems to be that the Youth of the world is the real hope of these new "World States". Only H.G.Wells maintains that, in his Utopia, the dictatorship's craze for youth predominance will fade away, and the man over fifty, rather than the one under thirty, will prove most valuable to society. (*)

Whereas the church program of reform advocates the protection of the family as a unit, in most instances these writers insist that love for the State must supplant the more individualistic family affection. (**) Wells describes the new World Citizen as being less gregarious, and freed from the "litter mentality". (***)

These radical authors, in their zeal for the cause of the Proletariat, all fall into this one grave error:- They so often portray their characters as such low-type, even reprehensible personalities that there is aroused in the reader's mind a feeling of fear and distrust, instead of a sympathy for or a faith in the fitness of this group to rule either itself or others. Without doubt, they mean to bring civilization, as it has functioned, to the bar of justice; but they hammer so relentlessly upon the degener-

ation of their men and women, that the forest is lost sight of because of the trees.

A speaker at a forum referred to radicals as the "gadflies" of civilization. So may they be considered in their role of "radical reformers". They annoy and disturb one emotionally. Sometimes they prod to action.

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state of health and mind, that the future is lost
right on the verge of the present.

A speaker at a forum referred to radicals as the
"rebels" of civilization. He may have considered the
"rebels" of "radical reformers". They were and always
and essentially. Nevertheless they tried to action.

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